

THE  
Anatomy of a Jacobite.

OR, THE  
JACOBITES  
Heart Laid Open,

WITH A  
Sure & Certain Method

FOR THEIR  
CURE.

*By Charles Leslie*

Address'd to the AUTHOR of  
*A Letter to a Friend, Concerning  
a French Invasion, to Restore the  
Late King JAMES to His  
Throne, &c.* *By Charles Leslie*

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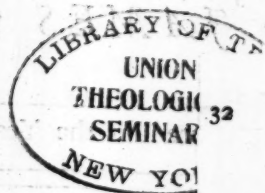
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# The Jacobites

## Heart Laid Open, &c.

**Y**OUR Letter was Read by none with Greater Delight than my Self, to Consider the Pitch of your Reasoning, in a Cause so important as this.

And I Congratulate your Good Success in the Words of King Lemuel. *Many have done Nobly, to this Theme, but thou Excellest them all.*

The Jacobites Despis'd the Swarms of Pamphlets have hitherto come out against them; and made it their Sport to Toss them like Chaff in the Air.

But now, Sir, their Eyes are all Fix'd upon you, Entering The Stage like *Almazor*, they Buckle their Armor Close, and bend all their Force against you. They Know, and Feel, that this Letter of yours is deservedly Esteem'd, by all in this Government, as the most Celebrated, and Top Piece of the Party, and thought *Unanswerable*.

That it may Continue and Encrease its Reputation; it will be Necessary, that you, Sir, should know, and Refute all the Poor Objections which the Jacobites Start against it. Some of which I have gather'd together, for your Service; but more, that the Honor and Justice of the *Present Government* might, as far as possible, be Vindicated, and

even these same *Jacobites* Reclaim'd; of which we have Reason to Conceive Great hopes, if you be able to Satisfy their Scruples.

*First*, Their Arguments from *Principles*, and *Reason*.

*Secondly*, *Matters of Fact*, which they Charge upon this Government, and are to them an insuperable Prejudice against it.

Both these I have set down, Full and Broad, in their own Words, that you may miss nothing of the Force of their Objections: And I hope you, Sir, nor any in the Government, will take it Amis from me, seeing I only Repeat their Words, and that in Order to the Necessary Vindication of the Government: Which if you Perform, to Satisfaction, (*for you or none must do it*) we will leave these *Jacobites* nothing to say, or nothing but what will Expose them.

And let us Deal Fairly, and upon the Square with them, and hear the utmost of their Defence, the sooner we shall have done.

And we need not fear to give them this Liberty, for, we can sew the *Jacobites* in Bears Skins when we please, cry out upon them, Wou'd you have the *French*, wou'd you have *Papery* come in? We can easily make such a Noise, as that they shall not be heard.

Therefore let us Venture, for once, to give them a hearing: We do not suspect them for any Inclinations to *Papery*, notwithstanding of all this: On the Contrary, they were the Men who stood in the Gap against it, when it threatned us most, and are still ready, and I doubt not wou'd be as forward as any, to do so again.

Much less can they be suspected to have saln out with the Country of *England*, so as to desire the *French* might Conquer it. They have Estates, and wou'd be as loath to lose them as other Men; and no doubt, love their *Liberty* and *Property* as much: And pretend as Great Regard, as any People, to the *Laws* of *England*, which, they say, do Justify them, and Condemn us, who Support *this Government*.

But they plead greater things than these: The *Law* of *God*,  
and

and His *Express Command*; which, if true, will supersede all our Arguments drawn from smaller Topicks. The People of *Athens* Rejected a Method which *Themistocles* propos'd to them, much to their Advantage and Security, and which could be easily effected, upon Life of the only account, because it was not *Just*: And *Aristides* shall not *Christians*, say these *Jacobites*, Depend as much upon the Protection of God, in their Obedience to His *Reveal'd Will*, as *Heathens*, upon their general notions of Justice, which were much more Fallible?

They say that the Folly of God is Wiser than men: He can bring Good out of Evil; and turn all the Seeming good and prosperity of the wicked into evil and mischief upon their own heads. And therefore, that all your Politicks, and Conjectures what may happen, is not so sure a Foundation for men to venture their Souls upon, as the *Reveal'd Will* of God.

In short, the *Jacobites* seem to bring the Matter to this Issue: That we must either Deny the *Scriptures*, or Answer their Objections out of the *Scripture*: And they seem very apprehensive, that the first of these will be chosen: That it is chosen by too many already.

They say, there are Examples in all Ages, of men going against their visible Interest, to preserve a Good Conscience.

They tell you of the *Protestants* in *Q. Mary's* time, who fought for her against *Q. Jane*, a Woman of vast Endowments of mind, and a *Protestant*.

That these *Protestants* had as sad a prospect in what they did, as can be suppos'd in the Restoration of *K. James*.

You may say that they met with it accordingly. *Q. Mary* broke her word to them, and persecuted them with Fire and faggot.

But this will be no Argument against the *Jacobites*; for they say, that the *Protestants* did their Duty, in adhering to *Q. Mary*, else they had been *Rebels*, and not *Martyrs*.

That her *Persecution* prov'd infinitely to the Good and Establishment of the *Protestant Religion*, which has liv'd Great, and in Reputation with all the world ever since, upon the Fund of that Loyal and Christian Principle of *Non-Resistance*.

And they say, that the *Church of England* has Suffer'd more, by forsaking that Principle now, than She cou'd have done by a *Persecution*, which wou'd still have added to her Glory.

They call themselves the only stay that has kept the *Church of England* from sinking utterly in the opinion of all good Christians, by their present Suffering for that Old Doctrine of their Church, *Non-Resistance*.

They say, That a Church is more Destroyed by the loss of her Principles, than of her Livings: Pureness of Doctrine, not *Outward Pomp*, or *Legal Establishments*, denominate a True and a Holy Church.

They say, *Rebellion* brings greater Destruction than *Persecution*: That not three hundred suffered, during *Q. Mary's* five years Reign: That a thousand times as many have perish'd within these three years in *Ireland*, besides those have been lost in *Scotland*, at *Sea*, and in *Flanders*.

They say the *Protestants* in *Q. Mary's* time, were in much more Deporable Circumstances, than we were in *K. James's* time: He was well advanced in years, when he came to the Crown, and the three next Heirs *Protestants*. *Q. Mary* a young Woman, Married to the King of *Spain*; the Princess *Elizabeth* declared to be Illegitimate, by Act of Parliament, and sent to the Tower in order to a further security: And after her, the Royal Line run out of sight into *Popish Families*.

The Reformation was but young and tender then in *England*: The Parliament were *papists*, and *popery* set up as the *Established Religion*; and all places *Ecclesiastical*, *Civil* and *Military* were put into the *papists* hands.

In *K. James's* time, the *Protestants* were two hundred to one *papist*; and he could never have got a *Popish Parliament*. The *K. of Spain* was then as Formidable to *England*, as the *French King* is now; and had much greater pretence: He was Married to our Queen, and all our Acts of Parliament were in his name; he was stil'd *King of England*.

There were great Objections against *Q. Mary's* Title to the Crown. The validity of *K. Henry the VIII's* Marriage with her Mother was disputed all over *Christendom*; and the whole Nation was Sworn, by Act of Parliament, to adhere to

to the Issue of Queen *Ann*, who was Mother to the Princess *Elizabeth*. 26 *Hen*, VIII. C. 2.

Yet all this notwithstanding, neither did that *Protestant Princess* pretend to the Crown; neither did the *Protestants* contend for her, during her Elder Sisters Life; tho' it was given out, That there was a Design of imposing a False Son upon the Nation, to Cut off the Princess *Elizabeth's* Succession, who was next Heir to the Crown: Publick Thank-givings having been thro' the Nation, for Queen *Mary's* being with child; and some foolish *Friars*, even in their sermons, giving out before hand, That it must be a *Prince of Wales*, which their Prayers had obtain'd, to prevent a *Protestant Successor*, &c.

But none of these things had any Witch-craft then, in that sober age of *Protestancy*, to prevail with the *Protestants*, to lift up a hand against the Right of Queen *Mary*, tho' a *Bill of Exclusion* had past against her, in her Fathers time; and the Nation had sworn to adhere to the Princess *Elizabeth*, the next *Protestant Heir*; (But they did not think their Oaths ought to bind them against the Right) and notwithstanding that Queen *Mary* did plainly, and without any Disguise, endeavour to Defeat her Sister *Elizabeth's* Succession to the Crown; having first got an Act of Parliament to Establish her own Legitimacy, and consequently, to throw off her Sister as Illegitimate.

But secondly, She had sent her Sister *Elizabeth* to the Tower, in order, as was generally believ'd, to Cut off her Head: *Speed* tells, That a Warrant was once Sign'd for her Execution. Yet not to Rescue her, nor to Assert her Right of Succession, nor for any other cause whatsoever, wou'd our Loyal *Protestant Fore-Fathers* take Arms against the *Papish Queen*, either in behalf of this Princess *Elizabeth*, or of Queen *Jane*, another *Protestant*, against whom they Fought to set up Queen *Mary*. And thought they consulted best in so doing, for the preservation of the *Protestant Religion*, by asserting its Principles, tho' to the Loss of its *Legal Establishment*, and all other (visible) worldly Advantages.

These things the *Jacobites* urge: And they Glory in the wonderful protection which GOD, at that time, shew'd towards

these *Protestants*; in their Faith and Dependance upon Him; turning all the whole Scheme to the *Protestants* advantage; taking away *Q. Mary* without their Guilt, and giving her Condemn'd Sister *Fory Four* years Possession of her Throne, to Establish, Adorn, and make Glorious, that poor, despis'd, and persecuted Principle of *Non-Resistance*.

They tell us likewise of the Case of *Thendas*, and *Judas* of *Galilee*, (*Act. 5. 36, 37.*) who took Arms against the *Romans*, in Defence, both of their Religion, and their Property. It was against the grievous *Taxing* which was then impos'd by the *Romans*, that *Judas* rose in Arms, and Drew away much people after him.

They say, That all the Declamations in this *Letter to a Friend*, against the *Jacobites*, will hold as strongly against the *Protestants* in *Q. Mary's* time: But much more strongly against *Gamaliel*, and other *Jews*, who Condemn'd *Thendas* and *Judas*, in behalf of their Lawful Governours, the *Romans*, who were profess'd *Heathens*, *Idolaters*, *Despisers*, and *Persecutors* of the *Law of Moses*; yet Fighting against them, tho' in Defence of the True Faith, was inferr'd to be Fighting against God, (*Act. 5. 39.*) And *Christ* would not be Defended by Resisting a *Heathen Magistrate*.

The same do the *Jacobites* think of fighting for a Religion, in a Case, which that Religion does not allow to be a Good Cause of fighting for it: They think this to be fighting against that Religion.

On the other hand, If we should fight to the visible prejudice of the outward profession, and Legal Establishment of our Religion, in pursuance of a Principle of that Religion. This the *Jacobites* would call a fighting for our Religion: That is, To Maintain, Assert, and Honour the Principles of our Religion, (which only are the spiritual part of Religion) tho' to the Loss of Temporal advantages, and outward ornament: (which are but the Out-side, and Trappings of Religion.) Therefore they go not upon the Outward advantages, but upon the Justice of their Cause; for the love of which they have forsaken all their Outward Advantages.

Upon the whole, they say, That unless you can prove their Principles to be *Unjust*, all you Argue against them is against the



the *Law of God*, against *Justice*, against *Reason*, and all *Christian Religion*: And that *Humane politicks* are too weak to over-balance all these.

Nay, they pretend, that even *Humane policy*, and the *Good of the Nation* is on their side.

That *K. James's Tyranny* (suppose it as bad as you will) would not have Cost the Nation so many *Lives*, so much *Money*, nor been so hard to be Redrest, after his Death, as the present Revolution.

Now they complain, That all this is not sufficiently Answered in this *Letter to a Friend*, where it says, page 28. (which is all the Answer given to it in that Letter) that, *If they, (the Jacobites) say they would fight for him, (K. J.) I give them over, (says the Letter) as profess'd Enemies to the True Religion, and the Liberties of Man-kind. And, This I hope, (says the Letter) may satisfy the Non-swearers, that they are not bound in Conscience to Fight for the late King, &c.*

Now these perverse *Jacobites* do say, That they can see no Reason why the Author of this Letter's Giving them over, should be a Satisfaction to their Consciences:

They call this *Scolding*, instead of *Answering*: Whereas they pretend that their Principle is pursuant to the *True Religion*, and most for the *Good and Liberties* of Man kind; to save men from the Great Destruction of *Civil-War and Rebellion*, which, they say, is infinitely of more mischief to man-kind, than any *Tyranny* ever was in the world.

And that *Religion* loses more Ground, and lessens more in the Opinion of man-kind, by a change of principles, which have been long profess'd, than by suffering persecution, in Defence of those Principles.

These things they think a full and sufficient Answer to all this whole *Letter to a Friend*: And therefore do insult and rejoice, that no Answer is possible to be given to them, since this *Best Answer*, which is yet come out, has not one word against the *Truth or Honesty* of their Principles; only argues from *Inconveniencies* that may attend them, which is incident to the best actions in the world, especially, if *Christianity* have any Truth in it.

And therefore I do earnestly Advise, in behalf of the Pre-



sent Government, that the Ingenious Author of this *Letter to a Friend*, would study something to be said as to the Truth, Honesty, and Religion of the Revolution, lest the *Jacobites* Triumph!

But I must not forget one thing, which the *Letter to a Friend* (pag.  $\frac{1}{2}$ ) does mainly Insist upon, as the Chief Argument why, if K. James should Return, we were to expect no Mercy from him, which is, his Barbarous treatment of the Protestants in Ireland, after he went over thither, in the year 85.

The *Jacobites* are Glad that they have got this hold against Us; for they insist upon it, That K. James shew'd, not only Great Leniency and Compassion, but Care and Concern for the Protestants in Ireland, while he was there, insomuch, that they can hardly instance any Request ever they made to him, which was deny'd. He was so far from Disobliging them, that he really Courted them, to the no small Disturbance of the Irish, who thought themselves not so much Regarded, as their Merit (in their own conceit) above that of the Protestants did require.

The *Jacobites* Appeal, in this, to the Magistrates, and Representatives of the Chief Towns in the North of Ireland (which was the only part of the Kingdom, where they stood out in Arms against K. James, viz. Derry, and Eneskillen) and among them Belfast was the Richest, and most populous of any of the Cities in the North: And consequently, which had most occasion to make application to the Government, upon several Emergencies.

And the *Jacobites* do put it upon that Issue, that the then Sovereign of Belfast (who was, and is still an unsuspected Protestant) will not say, that one of the many Addresses to K. J. was rejected, or not fully and readily Answered, which he made in behalf of that Town, or of the Protestants in those parts of the Country: And that the Orders, which K. J. gave upon these addresses of the Protestants, were not duely and punctually observ'd; and where any Breaches were made upon them by the Irish (who were very ill pleas'd with them) which was but seldom, they were not severely Punish'd for it; as far as K. J's. power did extend. But as it was, he made these

these his Protections very effectual to the *Protestants*: And this will be justified, not only at *Belfast*, but by the Rest of the *Magistrates*, and other Men of Note in all the *North*, and in the whole Kingdom of *Ireland*, during *K. J's* being among them.

And this the *Jacobites* are positive in, notwithstanding all that is endeavour'd in a late Book, call'd, *The State of the Protestants of Ireland, under the late K. James's Government*, &c. which they pretend to Disprove in *Matter of Fact*; and say, They would expose it to the world, if any, who think the contrary, wou'd, for a Tryal, obtain for them the Liberty of the *Press*.

That Generosity wou'd become the *Author*; that he might Fight his Adversary upon Equal Terms.

But, in the mean time, till that can be done, they do proclaim it (and I am sorry to find that they have the suffrage of the *Irish Protestants* here, and even of the *English Army* which went over thither) That the *Protestants of Ireland* Suffered more; and the Country was more Ruin'd by *K. W's Army*, than by *K. J's*.

They tell us, from the Mouths of Gentlemen, coming over every day from thence, That last *Winter* there was a great *Famine* in that Country, the poor *Irish* being suffer'd to Starve in the High-ways, eating dead Horses, and Carri-  
on.

This I had from several Gentlemen, who have seen it.

The *Jacobites* infer from this: That the Consequences of that War are not over, as yet, in that *Kingdom*; no, nor in this: For who can tell the Issue of the present War with *France*? when our *Taxes* will be at an end? and whether it be not possible that *England* may be Drain'd as poor as *Ireland*? They say, we are engag'd in a Contest, like that of *Tork* and *Lancaster*, which lasted above a hundred years, and Rooted out many of the Noble Families of *England*, with vast Consumption of Blood and Treasure.

They say; That when all this is put into the Scales, it will infinitely out weigh all the Frightful Apprehensions of *K. J's Reign*.

And consequently, that his Return would be the Greatest Blessing to this Nation: That nothing he can be fancy'd to do in the short Remainder of his Reign, carries any proportion to the Continuance of this War to our Posterities.

And they say, That his Mild and Gentle Carriage towards the *Protestants* of Ireland, when as many of them as could; to a very small number, were in actual Rebellion against him, and they were the most bitter and implacable Enemies he had, and are so still: They say, that his Tenderness, and Preservation of these, under all these provoking Circumstances, is a great specimen of his Nature, and what we might expect from him, if he should Return again into England.

But chiefly for this Reason, That if he came into England, his Interest would be to preserve England: and with all his objected Faults, I think none ever doubted, but that he alwayes endeavour'd what he thought was for the Good of England.

But on the other hand, it was certainly his Interest to have Destroy'd, at least to have Disabled the *Protestants* in Ireland: because he was morally assured they would Joyn with K. W. when he came over; which they did as soon as they were able, and were the men, who had the chief hand in the Victories obtain'd against K. J. at the *Boyn*, *Athlone*, *Agram*, &c. and of whom the *Irish* were most afraid, as Doctor Gorge, Secretary to *Schomberg*, in Ireland, Witnesses under his hand.

And if K. J. had Destroy'd these Enemies of his (the *Irish Protestants*) when it was in his Power, for a whole Summer together, he had not, in probability, been Driven out of Ireland to this day; at least you will Grant me, that it had not been so easily done.

Now Consider, say these *Jacobites*, If K. J.'s Good Nature, tho' Baited by all the violence of the *Friars*, and *Irish*, who would fain have Destroyed these *Protestants*, to Secure themselves: If All this, and his own visible Security (for who would not Destroy his Enemies!) could not prevail upon his natural Goodness and Clemency; to Suffer, or Connive at.

at the *Irish*, (for it needed not have appeared to be *His Act*) to Destroy these *Protestants*: What Malice can Suggest, that it was his *Design* to Destroy them?

The *Jacobites* speak not in this of all the *Irish*, they say, we cannot Deny that many of them have Approv'd themselves *Loyal* and *Gallant* Men; not only in *Foreign* Countrys, but now at *Home*, where, tho' *Un-Disciplin'd*, *Unarm'd*, bred many Ages in *Servitude*, and *Unacquainted with War*, yet, without Aid of any *Foreign Troops* (except at the *Boyne*) made such Defence, as Oblig'd *K. William*, in Person, to Raise the Siege of *Limerick*, and Employ'd the whole Power of *England*, Assisted with the best Troops of the *Dutch*, *Danes*, *Beandenburgers*, and *French Refugees*, for Three Years together. But there is among the *Irish*, as, among our Selves, a *Violent* and *Bigoted Party*: And the *Jacobites* tell us, that when some of these, Propos'd to *K. James*, that they would Rid him of the Fear of those *Irish Protestants*, who were in *Rebellion* against him, if he would only *Connive* at it, and not interpose on their behalf, his Majesty heard it with Horror, and Indignation, and said, *What! Gentlemen, are you for another Ferry One?* And that he Watch'd over the *Protestants*, to Preserve them, and did Preserve them; even at that time, when they, who had been thus *Protected* by him, and had *Sworn* Fidelity *Anew* to him, Rose up, as one Man, against him, when *Schomberg* Landed with an *English Army*. *August*. 89.

And when, upon *Schomberg's* Approach, *K. James's* Army were Obliged to remove nearer *Dublin*, even Then, he gave strict Orders to Major General *Maxwel* to preserve *Belfast*, *Lisburn*, and other *Protestant Towns* which they left to the Enemy, from being either *Burned*, or *Plundered* by the Souldiers.

Which Towns, if *Schomberg*, had wanted for his *Winter Quarters*, instead of *Ten Thousand Men* whom he Buried at *Dundalk*, he might have left the greatest part of his Army there under Ground.

And the next Day after the *Boyne*, when *K. James* left *Dublin*, he gave positive Orders, and his great Care was, to Save that City from being *Burned*, or the *Protestants* *Plundered*.

Which, had it been done, in all probability, the Reduction of *Ireland* had been prevented, at least, for a much longer time, than that, which (by the Convenience, and Accommodation of these Towns, which *K. J.* spar'd) *K. W.* took to Effect it.

From all this, these *Jacobites* do Urge, That if *K. J.* took such pains to preserve his *Enemies*, under the greatest provocations, what Reasonable Man can think that he would seek to Destroy *England*, if

it were his own, and he in quiet Possession of it? And therefore the *Jacobites* do insist, That it must needs be the Interest of *England* to call Home *K. 7.* rather than run the hazard of his Forcing his Way, while he desires nothing so much, as to Return, without Blood, by the Invitation of his People, and not by the *Excessive* Power of *France*; with whom we are now at War, upon no other Account than that of their asserting the Right of *K. 7.* And the Issue of War, who can tell? Sure, we do not think it impossible, that *France* may Conquer us!

Dr. *Sherlock*, in his Thanksgiving Sermon, last 29. of *May*, Thinks our Deliverance from the *French*, this *Summer*, so Miraculous, that he could find nothing to Compare it to, but the Deliverance of the Children of *Israel* out of the *Red Sea*. And the *Impartial Enquiry into the Causes of the present Fears and Dangers of the Government*; Page 2. says, "Had not the Good God prevented that Fleet's (the *French Fleet*) coming by contrary Winds for Five Weeks together, they had certainly compass'd their Design, before any of the *English* or *Dutch* Fleets could have been at Sea, or made the least Opposition.

And it is as certain, that if the *French Fleet* had made their Full Advantage, of the Victory they obtain'd over the *English* and *Dutch* Fleets, in the Year 90. If they had but Burnt the Transport Ships, which were then attending *K. W.* in *Ireland*, and carrying the Provisions for his Army, in which they could have met with no Opposition; there is none now but sees, that if they had done this, they had Destroy'd us at that time; it was perfectly in their Power; and they were Advertis'd of it.

Now some *Jacobites* would have us believe, That the *French King* would not have lost that Advantage, and suffer'd his Fleet to Ride Victorious, a whole Month together, upon the *English Coast*, without attempting to Burn their Ships, or do them the least Injury; if it had not been for *K. James's* interposing, on behalf of the *English*; and to Save their Fleet; From the same Principle which made him Discharge the *Irish*, when he was in *Ireland*, to set out any *Privateers*, (which they offered on their own Expence,) to Disturb the Trade of the *English*; and he would not permit any of the *English Ships*, which came to *Ireland*, while he was there, to be Seiz'd, but suffer'd them to Load and Unload, and pursue their Voyages, of which there were several Instances.

And he shew'd so much Concern, for the Loss and Disgrace of that part of the *English Fleet* at *BANTRY*, where they  
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were worsted by the *French*, that the *Irish* took great Offence at it, like that of *Joab* against *David*, for Mourning at his Victory over *Abshon*. The *Irish* said, That the *English* had his *Heart*; they had only his *Presence* among them.

He cannot be got off that Opinion, That the *English* are to be Won by Good Nature, tho' his FATHER Lost his Head, and himself Three Crowns, in trying the Experiment; and if he perswaded *K. L.* to Try it once more; we can impute it to nothing but his Goodness.

Thus say the *Jacobites*, and their Story has so much pretence, that it is hard for us to Assign any other Reason, why the *French Fleet* lay perfectly Idle, and made no use at all of their Victory in the Year 90. At least to Burn the Transport Ships in *Ireland*, which would have Ruined us absolutely, and kept *K. W.* a Prisoner there. Which, if true, may be put among the *Miracles* have been shewn for our Preservation: First, A Miracle of good Nature in *K. J.* to be an Advocate for his Enemies; and a no less Miraculous Complaisance in *K. L.* to Lose the Benefit of a Victory, which might have put him out of danger, of the Advantage our *Fleet* have had against him in 92.

But instead of that, the *French Fleet* lay as if they had been Courting our Shore, landing at *Hastings* in a Friendly manner, and spending their Money amongst us, but hurting no body: They shew'd us their Humanity, after we had Try'd their Courage: If this was not Natural to the *French*, the Miracle is the greater; and whence should it proceed, but from *K. J.* say the *Jacobites*?

But suppose it to be as some of us do imagine, That the *French King*, being perfectly Master of his Business at home, does on purpose delay Restoring *K. J.* till *K. W.* has by this War drain'd us of all our Money, and it be then out of our Power to Force *K. J.* when Restor'd, to Joyn in Confederacy against *France*: Which is a Notion some have set up of late: Suppose, I say, that these should be the *French King's* Measures, then the *Jacobites* tell us, that the more Money we give to *K. William*, the more we are doing the *French King's* business for him: And that unless we can Conquer him at Land, of which we have but a very slender prospect, it is

certain he must Drain us, if he can make us continue on the War. And therefore, that he desires we should give seven or eight Millions more next Sessions: If he did not, there are some who tell us, that it is in his power to hinder it, even by Bribing the *Parliament Men*. We all know what a Noise the *French Pensioners* made in King *Charles the II's* *Parliaments*; and we remember since the *French Faction* were the Major Number among the *Burgers of Amsterdam*.

Let no Man suppose it an impossible thing that men may be Brib'd to Destroy their own Country, there are Examples of it in all Ages. *Jugurtha* Brib'd the Senate of Rome to have sold their Country, if he could have found a Merchant. *Vidit urbem quam venalem & quandoque Perituram, si habuisset Emporem—cecinerat.* L. Flor. Lib. 3. Cap. 1. and we believe the *French Monarch* to be as Powerful, as Rich, and as Cunning as *Jugurtha* King of *Numidia* in *Africk*; and the *Romans* as Great and Brave, as the *English* themselves; and their Senate as Zealous of Liberty and Property, as our *Parliaments*.

Now, say the *Jacobites*, all this is prevented; and these Designs of the *French King's* (if these be his Designs) are totally frustrated, if we take Home our King: Then we shall preserve our selves a considerable People, and True Old England still; whom nothing but a Miracle can Ruine, while it continues upon its Old Foundations of Unalienable Hereditary Monarchy: But in this Hurricane and Earth-Quake of State, which has set us upon Original Contract, and the Election of any Prevailing Faction, who call themselves, The People (who the *Jure-Divino-men* say never were, and it is impracticable ever should be truly Represented) they tell us, our selves do confess, that nothing but Miracle has Preserv'd us hitherto; and they say, by the same reason, that Miracle must Preserve us, if the War does continue.

The Dutch MOB (tho' all our Money is spent among them) are crying for Peace, and will get Peace before us: They think all those to be *French Pensioners* who are for continuing the War, and now and then mind them of the Fate of the *De-Wits*. Trade is the Circulation of their Blood; and if a Sufficient Stock be not Preserv'd, all other Receipts are use-

useless: We must not Bleed our selves too weak; if we stop not while we have Money in our hands, it will be too late after: And it will be a Miracle indeed if *Jagutha* do not then find a Merchant for us.

And the *Jacobites* desire us to Reflect what a Condition we are in, when we must trust to *Miracles* every Year to Save us out of the hands of the *French*: Is this a Nation to be Despis'd? Is there no hazard to be apprehended from them?

But if we can Secure our selves, and have their Peace and Friendship upon no harder terms, than to Receive our Rightful and Natural KING, which the *Jacobites* say, Is our Duty by the Laws of GOD and Man; Then they Appeal to every True and Sensible *English-man*, whether they do not seek the Good of *England*, more than those who would continue such an expensive and dangerous War, wherein they cannot hope to prosper if they Fight in opposition to the *Reveal'd Will of God*; and whether they do or not, in the present opposition to K. J. the *Jacobites* desire no more, than that we should Dispute with them upon that Head.

Now whether our Lives, and Religious Conversation be such, as that we ought to expect that God should Work *Miracles* to Rescue us, rather than send a *Rod*, to Scourge us for our unexampled Loosness and Prophanity (not to name what they call *Rebellion*, in the present Case) the *Jacobites* say, is a Consideration worth our most serious Thoughts.

*Jamaica* is now struck with an astonishing Perdition: And except we Repent— (*Luk. 13. 3.*) The *Jacobites* wish this may not be a Fore-runner of Judgments to *England*.

The Relations of that *Earth-Quake* from *Jamaica*, do speak of the mighty Loosness and Prophanity of that Country, especially of *Port-Royal*, where the Judgment fell most heavily; and that there were several small motions of the Earth (such as we had on the 8th. of this Sept. 92. in *London*, and other parts of *England*.) Some weeks before that dreadful Overthrow, wherein the Earth opened her mouth, and swallowed up Houses and Churches; and Men descended (like *Korah*, *Dathan*, and *Abiram*) with their Wives, Children, and all that appertained to them, alive into the Pit. And the *Jacobites* desire us to Observe, that this was for *Rebellion* in the State (of *Dathan* and *Abi-*

rain, with Two Hundred and Fifty Princes of the Assembly, famous in the Congregation, Men of Renown, against Moses and Aaron, for *Sebastei* and *Usurpation* in the Election of Korah, and Two Hundred and Fifty Levites against Aaron, their lawful Superior and Metropolitan; and they got the Generality of the People on their side: For it is said, That Korah gathered All the Congregation against them (Moses and Aaron) Numb. 16. 19. And as this Destruction of Korah, &c. did not Convert the *Israelites*; for (ver. 41.) On the morrow all the Congregation were gathered against Moses and Aaron: So we are told from Jamaica, That they were Robbing the Houses, which were linking, and themselves with them: And that the Boldness and Impudence of the Prostitutes there, is nothing abated. How far London does Equal or Exceed *Port-Royal* in these Sins, especially in a Hardness of Heart, and Insensibility of God's Judgments, and contempt of His Ordinances, and that chiefly among the Gentry, and better sort, of more free and generous Education, of which, they think it a part to ridicule and despise all that is Sacred; Oh, how far we ought to reckon the Punishment of Jamaica to be our own, since they are part of us, and learn'd their Sins from us, I leave to the Meditation of the Reader.

Whom I would have likewise observe, that tho' *Earth-Quakes* are less frequent in *England*, than in those Hotter Climates, yet God has often shewn us, we are not Exempt from that judgment; of which we have frequent instances in our Histories, even of the like dreadful Effects, as that in Jamaica. In the 13 Year of Q. Elizabeth, the 17 of Feb. Sir Richard Baker tells of a prodigious *Earth-Quake*, which happned in the East part of *Herefordshire*, at a little Town, call'd *Kinnaston*, where a Hill, with a Rock under it, lifted it self up a great height, and travel'd from Saturday in the Evening, till Monday Noon, with Trees, Cattle, and all things upon it, leaving a Gaping distance Forty Foot broad, and Eighty Ells long, overturning Churches, Houses, removing Trees, Hedges, Highways, made Tilled ground Pasture, and turned Pasture into Tillage. That on the 24. May, in the Sixth Year of Rich. the II. there happened so great an *Earth-Quake*, that it made Ships in the Havens, to beat one against another. That

on *Christmas-Day*, in the 24. year of *Hen. the II.* in the Territory of *Derlington*, in the Bishoprick of *Durham*, the Earth lifted up it self, in manner of an High Tower, and so remained unmovable, from Morning till Evening, and then fell with so horrible a Noise, that it frightened the Inhabitants thereabouts; and the Earth swallowing it up, made there a deep Pit, which is seen at this day: For a Testimony whereof, *Leyland* saith, he saw the Pits there, commonly call'd, *Hell-Kettles*. And next year, the 25. of his Reign, the year of Christ, 1180. a Great *Earth-Quake* threw down many Buildings, amongst which, the Cathedral Church of *Lincoln* was Rent in pieces the 25. of *April*: And that in the Reign of *Hen. I.* The Earth moved with so great violence, that many Buildings were shaken down.

And *Malmesbury* saith, that the *House* wherein he sate, was lifted up with a Double remove; and at the *Third* time Settled again in the proper place: Also in divers places it yielded forth a hideous Noise, and cast forth Flames at certain Rifts, many days together; which neither by water, nor by any other means could be suppressed.

There are other *Earth-Quakes* Recorded, and Prodigious Signs in *England*, *Anno* 1165. 12 *H. II.* *An.* 1276. III *Edw.* *An.* 1428. 5. *H. VI.* and *An.* 1580. 22 *Eliz.* an *Earth-quake* caused the Great Bell at *Westminster* to strike against the Hammer, and several other Clock-Bells both in *London* and the Country; a piece of the *Temple Church* fell down; and some Stexes fell off from *St. Paul's Church* in *London*; and *St. Peter's* at *Westminster*; divers Chimneys lost their Tops; and Ships on the *Thames*, and on the *Seas*, were seen to Totter by this *Earth-quake*, as we are told in the *Licensed Account* of the *Earth-quakes* in *England*, since the *Norman Conquest*.

And in the *Fourth* year of King *William the II.* on *Saint Luke's day*, above Six hundred Houses in *London* were thrown down with Tempest; and the Roof of *Saint Mary le Bow Church*, in *Cheap-side*, was so raised, that in the Fall, six of the Beams (being twenty seven foot long) were driven so deep into the Ground (the Streets not being pay'd with stone) that not above four foot remain'd. in sight.

This brings into my mind the violent Storm that happened, on Sunday the 12. of Jan. 52. about two a Clock in the Morning, which blew down several Houses in London, and tore up by the roots, and split to the Ground, and broke off in the middle, above forty of the Old Elmes in St. James's Park: And which was followed by that Hurricane K. W. carry'd into Ireland, five Months after, in June 90. which split an Ocean of Blood, and Ruined that Flourishing Kingdom.

Add to this the Dreadful Thunder on the 12. Aug. following, which London yet remembers with Astonishment, having not in this Age (if ever) Heard the Like before; it Tore down the great Wooden Crown over the Gate of St. James's Pallace, which faces St. James's street: And many do take Notice, That this 12. of Aug. 92. and last 12. of Aug. 91. there was unusually Great Thunder and Lightning, tho' not Equal to that of 12. Aug. 90.

I will not go out of my way to Discourse of *Prognostications*; as there is a *Superstitious* use of them, there is likewise a *Religious*. The Lights of Heaven were Ordain'd for Signs, as well as for Seasons, (*Gen. 1. 14.*) and the Jews were blam'd for not discerning *The signs of the Times*, (*Mat. 16. 3.*) And Christ names several signs, which shall be fore-runners, and a warning to Men, of the Judgments He sends upon the World: And among them, names *Earth-Quakes* (*Mat. 24. 7.*) and calls these, *The beginnings of sorrows*: And the Prophet says, that *When God's judgments are in the Earth, the Inhabitants of the world should learn Righteousness*. (*Isa. 26. 9.*) Great *Earth-Quakes* shall be in divers places—and *Fearful fights*, and *Great signs* shall there be from Heaven—(*Luk. 21. 11.*) There shall be signs in the Sun, and in the Moon, and in the Stars; and upon the Earth distress of Nations, with perplexity, the Sea and the Waves roaring (*ver. 25.*) By the Sea and Waters, it is observable, That in all the Prophetick Representations of the Bible, is always meant People, Multitudes, suppos'd from their Resemblance of Unconstancy and Wavering, whence David (*Psal. 65. 7.*) compares the Raging of the Sea, to the Madness of the People.

Who did not Apply the Waters failing from the Thames in K. J.'s time, so that Men went over on Foot to Southwark, to that



that general Defection of the People from him at *Salisbury*; and afterwards? and that Extraordinary Inundation, and Irruption of the River *Liffy* at *Dublin*, December 87. which broke down their Bridges, opened their Merchants Cellars, and carried their Goods floating to the Sea, before their Faces, and undermined several Houses, Boats going in their Streets; who does not Apply this, and the like in many other Rivers in *Ireland* at the same time, to that violent Irruption of these People, and flying into Arms before that time next Year? which has made a *Desart*, and an *Aceldama* of that Noble Kingdom, more than one half of the Souls in it; having Perished in three years following, and much more than the half of those remaining are Ruined: And our *Saviour's* Prediction (*Luk. 21. 26.*) fulfilled both upon them; and upon us, viz. *Mens hearts failing them for fear, and for looking after those things which are coming on the Earth.*

To be *Timorous* at every thing that happens is *Superstitious*:

But it is *Stupidity*, and *Irreligion* to become Insensible of what God is a shewing upon the Earth; and not to Regard the Operations of His Hands. It is, and always has been, the forerunner of Destruction. *Quos perdere vult Jupiter—Zach. (14. 5.)* Mentions an *Earth-Quake*, and *Amos* dates his Prophecy by it, which God sent in the Reign of *Uzziah*, a Forerunner of that exterminating *Leprosy*, with which God Smote him, for Invading the Priest's Office; which the *Jacobites* apply to our *Lay-Deprivation* of their *Bishops*: whence arises the present Dispute of *Schism*, which is the First Example of it amongst the *Episcopal Church* of *England*, since the *Reformation*.

And if the *Vindication* of the *Deprived Bishops*, lately Published, be Truth, our *Presumption* will exceed that of *Uzziah's*: Therefore it will be extremely necessary, That a speedy Answer be given to that Book, which weighs very much with some People of Good Judgment: For we cannot Deny it to be Writ by a *Master* of *Reason* and *Learning*.

And the *Jacobites* thinks it is not sufficiently Answer'd by the late *Proclamation*, Dated the 13th. of this present *September*, 92.



tempting Men with Rewards, to Discover the Author, Printer, Publishers, &c.

This the *Jacobites* fore-told would be the Return the *New Swearing Bishops* and Clergy would make, tho' they pretended, That they desired nothing more, than to Dispute the Matter fairly in Print, to the satisfaction of all Parties.

The Consequence of this, is more visible than that of the *Earth-quake*; for every Body does already make the Application, That our *State Bishops*, crying out thus for help to the *Brachium Seculare*, shews that they are weary of the Dispute; and to many it seems to be nothing less than a yielding of the Cause. What Effect this may have upon *England*, I cannot tell, especially at a time when all the Nation were made to expect, from the *Possessing Clergy*, a Conviction from *Scripture*, *Reason*, and *Antiquity* of all that could be said against them by the *Depriv'd*: And that Mr. *Hody* had (in Their Name) cast the Gantlet, as himself brags in his *Letter to a Friend*, Printed at *Oxford*, this Year, 1692. pag. 19. and compares himself to *Sampson*, Rouzing up himself against the *Philistines* (viz. *The Deprived Bishops and Clergy*) pag. 4. And that he had plainly given them a *Fall*, and made them hold up *Dirty Hands*, pag. 2. and abundance of such *Tantivy* in *A'manzor* strain, in Defence of his *Oxford Treatise* against *Schism*; which he Dedicates with great Pomp, (*Summo, sapientissimo, sanctissimoque, vere Orthodoxo*) to their *New Arch-Bishop*: And after all, when his Adversary enters the Lists, to Hide himself behind a *Proclamation*, and his Party send for *Constables* and *Bayliffs* to their Aid.

If this should turn the Nation against them, and their Cause; that alone would have Consequences, as to *England*, worthy to be fore-told by an *Earth-quake*: But as to other Countrys where this *Earth-quake* has been, let them Apply for themselves. We have already heard of it from *Paris*, *Holland*, *Cologne*, and the *Confederate Camp* in *Flanders*, where our *News* tells us, it happened the very same Minute as in *London*; and was like to have shook the House down over King *William's* Head, and Chased him from his Dinner, as our *Gazet* gives the Account. At the same time:

time our publick News, and private Letters tell us of a prodigious Storm and Tempest in Scotland, which continued without intermission the 7th. 8th. and 9th. of September (the Day of our *Earth-quake*, and the Day before, and the Day after) with a Violence not known in this Age, the Drops of Rain being observ'd to be as big as Hazel Nuts; and swel'd the Rivers to that degree, that several Ships were carry'd to the Sea, and lost, and the men perished: Stacks of Corn were swept off the Land; Houses, and their Inhabitants Drown'd, the Bridge of *Lieth* damaged, and many other Mischiefs done.

The *Jacobites* say, they make no *Comparisons* nor *Applications*, yet cannot but take Notice of Things strange and unusual, when they happen.

But above all, of that *Extraordinary Mark* which GOD sent with our *Earth-quake*, in England; which was a strange sudden *swimming in the Brain*, and unaccountable *Giddiness*, that some thought themselves seiz'd with a *Fit of Apoplexy*, others of the *Palsy*, some Stagger'd in the Streets, and were sick Head and Stomack, like *Sea-sickness*. I felt this Effect of it very sensibly, but did not own it till I heard it Generally Complain'd of all over London, and it stay'd with some *Twenty-Four*, with others *Forty - Eight* hours, after the *Earth-Quake* was over.

I am told, That the small *Earth-Quake*, which preceded the Great one at *Jamaica*, had the same Effect upon the Inhabitants there.

The *Jacobites* will say, That it is a sign of *Infatuation*, that our Brains are turn'd to run head-long (*Impatient*, or *Incapable of Conviction*) to our own Destruction: For they say, they can meet with few or none of us, who can give any Rational hopes of our Success against *France*, but confess that something *Desperate* must be attempted. And what can it be, say they, but *Infatuation*, to Oppose all the Laws of God and Man, and to Refuse an Honourable and Advantageous PEACE, to Play out a desperate Game? Unless we trust to the Religiousness of our Lives, to have Interest enough with Heaven, to work a *Miracle* for us, to Disable the *French* all on a sudden. For it must be suddenly, or it may come too late.

And the *Jacobites* plead for themselves, That they ought not to be esteem'd as *Enemies* to the Nation, because they are unwilling to Trust the Fate of *England* upon such a Sandy Foundation, as our own *Godliness*; or the *Weakness* of the *French*: Which Hopes we must expect to fail us, at some time or other, if we believe there is a God in Heaven, unless we can Defend the *Justice*, the *Truth*, and *Honesty* of our Cause.

And therefore the *Jacobites* do provoke us upon this point.

And I must confess, that without saying something to this point, we do not Answer them.

Which is the reason has moved me to Write all this, That I may perswade the Learned Author of the *Letter to a Friend*, to afford us another Edition of that Ingenious Letter; and to give Satisfaction to these Demands of the *Jacobites*; some of whom, we are bound in Charity to believe, are Honest, and Well-meaning Men, and therefore do deserve thus much at our hands.

If we will not vouchsafe them an Answer to this, we leave them Ground to say, That we shift the Question, and seek to put them off with *Politicks*, when they require Satisfaction in a Matter of *Conscience*.

Tho' even in *Politicks*, they think, That the weightiest Considerations, for the Good of the Nation, are those which they offer. But they do not lay the Stress upon this; That which they insist upon is the *Law of God*, the *Laws of the Land*, and *Natural Justice*; against which, they say, our poor Fallible *Politiques* ought not to Prevail.

This is what the *Jacobites* say in the General; and they pretend it is a sufficient Answer to all the Arguments in the said Letter.

But for greater Plainness, let us Apply what they have said to the Arguments in the Letter, in the same Words, in which they are set down in the Letter.

Page 24. of the Letter, The Question is Resolv'd as to *Conscience*; and his Reasons he puts by way of Questions, to the *Protestant Non-Swearers*.

The First Question is, "Whether they can think themselves

"Selves bound in Conscience to Fight for Popery against the  
 "Protestant Faith and Worship, that is, to Fight for Heresie  
 "and Idolatry against the True Faith and Worship of Christ,  
 "or to Fight for Anti-christ, and against Christ? Can any  
 "Consideration make this Lawful?

To this the *Jacobites* Answer, That no Consideration can make it Lawful.

But then they say, That if the *Christian Faith*, and *Protestant Principles* do Condemn the *Deposing Doctrine*, they Fight against both, who Fight for the *Deposing Doctrine*.

And this the *Letter to a Friend* does Confess in plain Terms, in the same place, viz. *That we must not Fight against our Prince for Christ, because Christ, in such Cases, requires His Disciples to Suffer, and not to Fight for Him.*

And the *Jacobites* are still ready to maintain, that the *Doctrine of Resistance*, and *Deposing Kings*, are Contrary to the *Christian and Protestant Principles*.

And that to Practise *Popery* (viz. *The Deposing Doctrine, Dispensing with Oaths, &c.*) will be a means to Introduce, not to Extirpate *Popery*.

And therefore, without speaking to this Point, all the *Declamations* this Author can make, are to no purpose.

They say the *Protestants*, who fought for *Queen Mary* against *Queen Jane*, fought For the *Protestant Religion*, and against *Popery*, tho' they fought to set up a *Popish Queen*, against a *Protestant Queen*, who was in Possession, and Reigning in London.

And they say that *Theudas* and *Judas* (*Act. 5.*) fought against the *Jewish Religion*, tho' they fought to set it up, and to pull down the *Idolatry of Rome*.

And all this, because the *Principles* of a Religion are more to be Regarded, are more the Religion than its *Legal Establishment*.

The next *Question* this Author asks these *Jacobites*, is, (*Page 25.*) Do they think themselves bound in Conscience to Fight for their Prince, against the *Laws and Liberties* of their Country?

To this the *Jacobites* Answer, That the *Laws* of the Country are expressly On their side, against *Resistance* of their King,

or altering the *Hereditary Monarchy*, upon any pretence whatsoever.

And they say, That we do as good as Confess all this, when we will not stick by the Rule of the *Law* in this Revolution, but fly to *Original Contract* to over-Rule the *Law*.

He asks, *Have the rest of mankind no Rights, but only Princes? Is there no such thing as Justice due to our selves, nor to our fellow Subjects?*

They Answer, The Greatest Right and Security of Subjects, is to Preserve the *Laws*, and chiefly the *Prerogative*, which is the Greatest Barrier 'twixt *Property*, and the *Incroachments* of their Fellow Subjects, which in *Civil-War* are infinitely more Destructive to *Property*, than any *Tyranny* in the *Sovereign*. And therefore, that the Greatest Justice we can do to our selves, or to our fellow Subjects, is to beat down all these *Popular* pretences to *Sedition* and *Rebellion*.

He says, *A Nation which Fights against its own Laws and Liberties, is Felo de se.*

Witness *Ireland*, say the *Jacobites*, where, in three years, one half of the Nation have been Destroy'd upon this *Popular Pretence*: Many more than a hundred *Neroes* successively would have put to Death.

What will be the Fate of *England* in this Revolution, none yet can tell, but the *Jacobites* fear the worst.

They say that *England*, in this Quarrel, Fights against its own *Laws*, and therefore is *Felo de se*.

Can any *English-man* (says this Author) whatever Opinion he has of the late *K. James's Right*, think himself bound in Conscience to maintain his Right?

The *Jacobites* think this a very strange Question.

But the Author Adds, By giving up his Country to France, to make him King, and all his Subjects French Slaves?

First, If the Thing be Right, and according to God's *Laws*, the *Jacobites* desire this Author to Answer it, whether he would not do it, whatever Nation in the World were concerned in it?

Secondly, They say, That Recalling *K. James*, is the only probable way to prevent our being French Slaves.

The

The Victories of *France* run in a full Tide against us, while, they say, our small Successes are brought to pass by great Chances, even by *Miracles*, and seem to no other purpose, than to keep us in heart, to give all the Money in the Nation to Forreigners, and continue Obstinate till it be past Remedy:

We Play (says the *Jacobites*) like a Gamster, who Stakes his whole Stock every cast of the Die; one Unlucky throw breaks him: and it is a Miracle if that throw do not come, if the Play continue long.

On the other hand, he that Plays against us Manages his Stock, he lays up before-hand, and has already in his Treasury the whole Expence for the Year 93. he Drains his People by Degrees: We Squeeze our *Orange* all at once: He Manages by Rules, and leaves nothing to Chance; we leave all to Hazard, see what will come on't: He lives upon his Interest, we spend off the Principal from Hand to Mouth, and our Money is spent before it comes in, great part of which goes to pay the Extraordinary Interest, upon which we Anticipate our Revenue: So that (if we trust not to the Dice) we have certainly the worst of the Lay; and nothing can save us but a sudden ending of the Game, which we must lose, if Management does Determin it, while the Enemy has the greater Stock.

Now suppose *France* should Conquer us in this Quarrel (for nothing is impossible) whether (say the *Jacobites*) would we be in the blame, who perswade to accept of the Peace which *France* presses upon us, upon no other Conditions than to Receive our King again? (which they say we are bound in Conscience to do) or will not all the Mischievous Consequences of such a Conquest ly at their Door who Reject this offered Peace, rather than Return to their Duty, or own that they have done amiss?

If we answer that we have not done amiss. The *Jacobites* desire no better than to bring it to that Test, to dispute the Justice of the Cause, without Consideration of *Politiques*.

And even in *Politiques*, they ask us, whether they Judge wisely, who are for continuing a War, wherein we must trust



trust to Miracles for our Success? and that too when we Fight against what most of us do acknowledge to be King James's Right? or else he could have no Right to seek for it again, which he has by Dr. Sherlock's own Confession.

But says our Author p. 226. *Can any Prince have more Right to be King of England, than the Kingdom of England has to be England?*

The *Jacobites* desire this may be further explained. It is a fine round saying, and no doubt must be true; But they see not how we can apply it to the present Case.

They say that *England* is most *England* when its Government is *Monarchical* and *Hereditary*, when its *Monarch* is *Irresistible by Force*, even in Case of *Male administration*, or upon any pretence whatsoever; for then the Door is for ever shut against all popular pretences for *Rebellion*, which our wise *Legislators* have found by experience to be infinitely of more dangerous Consequence to *England* (as to all other Governments) than the *Arbitrariness* of the *Governours*: and therefore have made *Non-Resistance* an *Act of Parliament*; It is our *Law* say they, the *Law of England*, it is our *Constitution*.

And therefore that *England* is least *England* when you break in upon her *Constitution*, over-turn her *Laws*, and, (being wiser than your Fore-Fathers) open the Door to *External* pretences for *Rebellion*, and *Restless Revolutions*: They say that we are trying the experiment over again of *York* and *Lancaster*, of *King Charles* and *Oliver*, and that *England* was then least *England*: and so they say it is now; and that we may see it plainly by its *Tottering*, *Uncertain*, *Aquish Disposition*, in danger to be Swallowed by *France*, if we will desperately stand that *Test* to be drained by the *Confederates* (which they say is in a pretty good forwardness) or to be divided at home, and make *England* the seat of the War, and share the Fate of *Ireland*; which is most of all to be dreaded.

All this, say these *Jacobites* is owing to our *Revolution*, and cannot be Remedy'd but by Returning our *Laws* and *Constitution* to their old Channel.



But, is it not an unaccountable tenderness and scrupulosity of Conscience (says our Author p. 26.) to be so concerned for any one Prince's Right, as to Sacrifice the Rights and Liberties of all the Princes of Europe to his?

To this Question the Jacobites answer, That they will Sacrifice no Mans Right to anothers: But if one Man will Invade anothers Right (as they pretend the P. of O. did to K. J.) and if a Confederacy of the Neighbourhood should, for their own Ends, support the Man who did the Wrong, they say that all Honest Men are bound in Conscience to Act against that Confederacy: And if this should turn to the Loss of any of the Confederates, the Guilt lyes at their own Door.

The Jacobites wonder we should bring so plain a Case as this. And they say, that standing by the Oppressed in such a Case as this, is asserting the Rights and Liberties of *Man-kind*: And that taking part with the Invaders of other Mens Right, is Sacrificing the Rights and Liberties, not only of all the *Princes of Europe*, but of every *Man in the World*.

But our Author Supports his Position, in these following words, *It is to no more purpose to Dispute with men who do not feel the Force of this Argument at the first hearing, than to Reason with Blind-men about Colours.*

And the Jacobites think this may be said as to their Arguments, which are founded upon the Natural, and Universal Notions of *Right* and *Wrong*; against which, if any Man Dispute, he is suppos'd to have Denied, First Principles, and so to be heard no longer. They say, That all their Arguments are for Supporting *Right*; and that Ours are for Defending *Wrong*.

Therefore I see no Remedy, but that we must come to the *Right* or *Wrong* of the Cause with them; and must suffer our selves to be Determined by the *Scripture*, and by the Laws of the Land, as Established in former *Parliaments*. If we Refuse this Test, we shall have the Cry of the Nation against us, for as yet they are not quite wrought off their Good Opinion of *Scripture*, *Laws*, and *Parliaments*.

What follows in our Author upon this Argument, is (say

the *Jacobites*) an Effeminate breaking out into passion, when Reason fails, viz. "They have no sense left, nothing but "a *Stupid and Slavish Loyalty* — their senseless mistake of "the true meaning of this word *Loyalty*; by which they "will needs understand an absolute Obedience without Limitation or Reserve; when most certainly, it signifies no "more than Obedience according to Law.

Thus our Author, In return to which, the *Jacobites* say, they pity his Passion, and pass by his Compliments, of *stupid, slavish, senseless* — onely Admonish him for the future, that it is a certain sign of a Lost Cause, for while a Man thinks he has the better of the Dispute, he is pleased: But he grows angry, only at an Argument which is too hard for him, he bites that as a stone that is thrown at him, because it hurts him.

But say the *Jacobites*, we will not take that advantage of his passion, as to over-look any thing of his Argument. He says, That most certainly, Loyalty signifies no more, than Obedience according to Law.

Say the *Jacobites*, No more it needs, while the Law makes our Obedience *Absolute*, and without Limitation, by Declaring it not to be Lawful upon any pretence whatsoever, to take Arms against the King, or those Commissionated by him.

And therefore the *Jacobites* do humbly mind this Author, that the *senseless* mistake he speaks of, concerning the Meaning of the Word *Loyalty*, belongs to the *Parliament* (how ever he meant it) as well as to the *Jacobites*: For several Acts of Parliament do Enact *Non-Resistance* upon any pretence; and if that be not an *Absolute Obedience without Limitation*, then this Author, say the *Jacobites*, does wrong us, for we never carried *Absolute Obedience* farther than *Non-Resistance*, where, with a safe Conscience, we cannot yield an Active Obedience: Allow us that, say they, and we will seek no more. But if you will not, then Rail at our *Parliament*, and our *Laws*, say they, call them *senseless, slavish*, and what you will, but excuse the poor *Jacobites* for following of these, till they be Repealed.

But Secondly, the *Jacobites* Answer, That Sir Edward Coke, the Great Oracle of our Law, tells us, in *Calvins Case*, That  
*Al-*

*Allegiance* is prior to all *Municipal Laws*: That the World was long without *Municipal Laws*: And yet *Allegiance* was then Due from *Subjects* to their *Sovereign*. And this he calls *Natural Allegiance*, because it arises not from the Obligation of any *Municipal Law*, but from the *Law of Nature*, from that *Natural Relation* there is 'twixt the *Governours* and the *Governed*.

When this *Allegiance* comes to be Recogniz'd in the *Municipal Laws* of any Country, it is then called a *Legal Allegiance*, not that it was Created by the *Law* (for it was prior to the *Law*, as has been said) or that it receives more strength by the *Law*; but it is Published, Ascertained, and Recogniz'd by the *Law*, which alters nothing of its Force and Obligation, which it had before the *Law*. And hence the *Natural*, and the *Legal Allegiance*, are not two *Allegiances*, but the same *Allegiance* Considered under different Modifications. As the King is the same King before and after his being Crown'd, or Recogniz'd by Parliament.

Therefore Sir *Edward Coke* tells us, The *Law* did allow the *Allegiance* of the *Subjects* in *Scotland* and *England*, to be the same after King *James* the 1<sup>st</sup>. came into *England*, tho' the *Municipal Laws* of both Kingdoms did differ in many things.

So that our Author's *Most certainly* (say the *Jacobites*) that *Loyalty* or *Allegiance* signifies no more than Obedience according to *Law*, is most certainly otherwise, for tho' our *Allegiance* be according to *Law*, because it is Acknowledged and Recognized by the *Law*, yet it is prior to the *Law*, and therefore takes not all its Force from the *Law*; and Consequently signifies something more than Obedience according to *Law*, viz. That Obedience which was before the *Law*, and which the *Law* it self owns to be so.

These are all the Arguments, every one in this Author, concerning the Resolution of our Conscience as to this Revolution.

The remaining part of this Letter from p. 26. is only Reflecting upon the carriage of the present *Jacobites* while *K. James* was upon the Throne: which is not Material to our present business, for if they fail'd in any thing then,

that is nothing as to the Guiding of our Conscience now, this is nothing but personal Reflection, and is below Men of Argument that search after Truth. This Author there takes a great deal of pains to Convince the *Jacobites*, that they ought to have Fought better than they did against the Prince of Orange, when he came over to Dispossess his Father.

This the *Jacobites* will readily Grant, and what will this Author gain by it?

But he makes an excuse for them. p. 28. *They did not expect* (says he) *what followed; they desired to have their Laws and Liberties secured, but not that he (King James) should loose his Crown.*

And to this the Author makes answer in these Words, *But since he would leave his Crown, who could help it? For no body took it from him.*

The *Jacobites* say they are astonished at this. That they could not have expected this from so Celebrated a Pen as that of this Author.

They ask whether this Author, or any Man in England thinks that K. James left his Crown Voluntarily?

And whether Frighting a King out of his Kingdom be not a taking it from him?

And then to cry as this Author here, *who could help it? For no body took it from him!*

The *Jacobites* say, they suspect this Author to be turning towards *Trans-sub-stantiation*, (he can never be too old to Learn) for if he can persuade us out of our Senses in one case, he may in another.

Now (say the *Jacobites*) to see K. James Invaded by the P. of Orange, and made a Prisoner by him, removing his English, and clapping Dutch Guards upon him, Commanding him out of his Bed and Pallace at two a Clock in the Morning, and after, Possessing his Crown, and then to say, *that no body took it from him*, is the same as to say that no body now possesses it. It is to bid us believe nothing we see, hear, or Feel.

And is this the Foundation, say they, upon which you would settle our Conscience, and hazard our Damnation? If

If any body took K. James's Crown from him, then (say the *Jacobites*) will you allow us to be in the Right, and your selves to be in the Wrong? You must do so, if you lay any stress upon this Argument.

But if no body took it from him, then perhaps he has it still, and we have him still at *White-Hall*, it is only a *Decessio Vasis*; and we have been but Dreaming of Battles in *Ireland* and *Flanders*; *Ireland* is not Destroyed, nor have any Men Perished there!

And now come *Poper*y, we are ready for you, we will never Plead our senses against you any more.

Thus the *Jacobites* insult. And I confess it is the point I can least answer; for, as they say, either K. James did Voluntarily Relinquish his Crown (which no body in the World believes) or he was Frightened from it, and chose rather to Lose it for some time, and take his hazard of Recovering it again, rather than ly at his Enemies Mercy to take that away, and his Life together whenever he Pleas'd (which no doubt was the Case) and I have heard many blame the ill Conduct of suffering him to Escape; and Create us so many troubles: Would any think him Safe, if he were in our hands now? Therefore it is a Demonstration that it was his safest Course to Escape when he could.

Our Author has a witty Sarcasme upon this (p. 2.) *King William* (says he) *wont Abdicate nor Steal away.*

The *Jacobites* Laugh at this, and ask our Author, whether he would not Advise K. W. to make his Escape, if he were in the Circumstances, in which K. J. was then? Suppose K. J. should Invade, and Conquer K. W. Suppose the *English* should Desert K. W. as they did K. J. and that K. J. had made K. W. a Prisoner, and put him under *French* Guards, would not our Author, or any Friend of his, persuade him to Abdicate and Steal Away, if he could?

This the *Jacobites* say, was poor and impotent in this Author, to strain himself for a Resurrection upon K. J. to reach a Blow at him, and then to have no more to say against him. But to return to our Argument. The *Jacobites* do further insist in behalf of K. J. That suppose his Fears were too Great, yet it was to Save his Life that he fled. And

will any say that this was no *Force* upon him? And shall our Author ask, *Since he would go*— as if it were *Obstinacy*, not *Fear* that prest him? and, *who could help it?* as if it were against our will that he went, and that we were able and willing to protect him.

And when he is thus *Frightened away*, and *Forced* to leave his Crown behind him to Save his Life, and then we bestow this Crown upon another, and to Declare him to have no more Right to it, to say this is not a *Taking it from him*, the *Jacobites* alleadge is *Non-sense*, even to the Degree of *Madness*. And the Case being thus stated, they must needs Gain all man-kind to their side; Men may pretend what they will, but it is not in a Mans power to *Believe* as he pleases.

And therefore, Sir, I do earnestly intreat you to think of some Topick or other, to Answer these *Jacobites*, otherwise the Consequence must be Fatal to the Government, to let them have all the plausibility on their side.

Whether you will pitch upon the way of *Scotland*, to *Fore-fault* the King; and plainly own, as they do, his *Forfeiting* his Crown for *Male-Administration*, and therefore that they took it from him, by their Superior and Original Authority, and Depos'd him Justly: Which I think a much easier way than ours. Or whether you will set up *Conquest*, or what other Method to satisfy Mens Consciences, I submit to your better Judgment: But something must be done other than to say, that *No body took K. J.'s Crown from him*, for such a *Paradox* can never pass upon any Man of Honesty or Common Sense.

And in your Managing this Cause, I shall desire likewise, for the Honour of the Government, That you would avoid giving the *Jacobites* such a handle to Retort upon us as you do p. 15. where you insist upon the *Perjury*, *Mocking of God*, and *Deceiving the Government*, in those who have taken the *New Oath* to *K. W.* and *Q. M.* and yet should Act against them.

Here you could not but Imagin, That the *Jacobites* would Retort upon us, the Breach of our Oaths to *K. J.* And for us to Preach up the Obligation of Oaths in one Case, and  
Cry



Cry them down in another, is exposing our selves to the utmost Contempt; unless you had shewn some Difference 'twixt these Oaths, which you have forgot.

As they did (the *Jacobites* say) who had the Penning of the Late Proclamation, 13. Sept. 92. against *High-way-mer*, and *Robbers*; and yet shew'd us not the Difference 'twixt Robbing or Stealing *Pence*, and a *Crown*, why the Lesser Stealth should be Criminal; and the Greater Glorious: as if Kings onely, of all Mankind, were Divested of having any Right or Property; If they have, then forcing their Right from them is Robbery: And the *Laws* do secure the Right of the King beyond that of the Subject: Making a Trespass, a *Scandal*, or an *Assault* against a Subject, *Treason* against the King. And yet this Proclamation begins, *Whereas in Contempt of the Laws and well Establish'd Government of this Kingdom, many Robberys have been of late Committed* — as if (say the *Jacobites*) Robbing the King of his Crown were not a greater Contempt of the Laws, than Robbing a Private Man of his Purse? Unless *Princes* be Exempt from the Eight Commandment, either in an *Active* or a *Passive* Sense, viz. That they can neither *Rob*, nor *be Robbed*. Because all they get is their own, and what others get from them is all well gotten. These are Excellent Principles, and the onely Foundation of our Government, as the *Jacobites* do object. And therefore we should do well to keep off these tender Points, and not give these *Jacobites* occasion against us.

You upbraid the *Papists*. p. 4. for knowing how to expound Providence to flatter Superstition.

And you know how the *Jacobites* upbraid us with expounding Providence to flatter Success, tho' it were in Rebellion, Treachery, and all Wickedness. Which if it Succeeds, it Immediately Commences not only Right but Divine, as if Commanded by an Angel or a Prophet, or the Mouth of God Himself, according to Dr. *Sherlock*, &c. What strange Sermons (say these *Jacobites*) have we from your Bishops and Top Divines, proving the Lawfulness of this Revolution from Providence, by which they mean Success. Which was as much made use of, and almost in the same

Words, by the Rump Parliament, *Oliver*; and all the Canting Tribe.

*God came from Nasby, and the Holy one from Marston Moore! Selah!*

This will justify the *French King* in all his Conquests, and gives *Mahomet* the better of *Christ*. And yet (say the *Jacobites*) we are Deafened with it from your Pulpits.

You might likewise have Forborn that little piece of Wit (p. 10.) of reckoning the *Loud and Zealous Ladys* of the *Jacobite* side: For you know where that is to be Retorted at home!

With the help of these *Loud Ladys*, you say, they (the *Jacobites*) are enough to make a Noise, but as they were not hands enough to hinder the late Revolution, neither can they (say you) make another. Here you make them very inconsiderable, when you are upon your vapouring pin, as the *Jacobites* do deride you: For they observe, that either your Memory or your Courage fails you, (p. 19.) where you make the number of the *Jacobites* the Great encouragement to the *French King*, to Restore *King James*: For, say you, *Without a hopeful Conspiracy in England, the French King is too wary to make such an Attempt*. And (p. 21.) *Were it not for them our Factions at home we need not fear its (France's) united Force*.

Nor are you less affraid of the *Zealous Ladys* you have provoked, some of them may be upon your Top, but you Court them again (p. 21.) where reckoning the Miseries of a Civil War, you Rackon the Loss of *Husbands*, but not of *Wives*, this sure will touch them in the sensible part, and Charm their tender Hearts!

This was a great deal sweeter, than what you have six Lines above, where, comforting us, as to the Taxes, and other Prices of this Revolution, you say, *While we have left wherewithal to Maintain our selves; we have no such great reason to complain*. This might have been spared, because you know we have left a great many *Jacobites* in a Condition not to Maintain themselves.

It had been also advisable, if you had thought fit, to have let alone that Gentile Rub you gave King

*JAMES*

James (Page 20.) We know the Late King too well to take his word.

For this raises the Devil of an Objection, which the Jacobites have against us, of our present King, not keeping to his Declaration, besides many Breaches of Promises since, Dispensing with the Law, and all those Grievances, even Countenancing Papers, of which we Complain'd in K. 3.<sup>d</sup>s time.

In all whose Reign, we had no such Example of Favour shewn to Popish Priests and Friars, as was seen the Sessions at Old-Baily, held 31. Aug. & 1. & 2. Sept. 92. Where two Friars, by name, Graham and Thursby, were Indicted for the Murder of a Coffee-Man in Holbourn, having first betrauced his Wife in her Religion, and he was Jealous in her Chastity, as her self confess'd in Court, where she came, and was admitted as an Evidence for Graham, who run her Husband thorow, but she declared, That her Husband run himself upon his Sword.

These Friars had the Interest (they say it was by means of the Prince Naudemont) to have a Promise of their Pardon from K. W. then in Flanders. But it was thought the best way, to prevent the Noise that would make, to have them Acquitt upon their Tryal; towards which all things being Dispos'd, and the Necessary Orders given, the Conduct was committed to Judge ——— who had shewn himself so zealous against the Deprived Bishops, that he corrected the Cryer of his Court, for stileing one of them by the Title of Bishop, when he call'd to have room made for him to come into the Court; whither he was Summon'd, as an Evidence in some Cause Depending: It is likely the Cryer had not otherwise made the people know whom he meant: But the Judge had better Skill in the Force of an Act of Parliament-Deprivation (which Hody himself, nor his Prompters behind the curtain, do pretend to take away the Character) that when he chid the Cryer for giving the Depriv'd Father the Title of Bishop, What Bishop? (says Judge) come Doctor Lloyd, what have you to say ———

This Learned Judge altered his Countenance, and was all sweetness to these Friars, which was observ'd by the

whole Court; and when one Objected, that they were *Popish Priests*, whom the Laws Discharged out of the Kingdom, upon pain of Treason: His Lordship temper'd that Man's Heat, with the Gravity and Calmness of a Judge, telling him, That was not the Cause before them — In short, The Wife gave Evidence: The Judge Summ'd it up: The Jury Acquitted: And All the People took Notice.

But it is not to be omitted, say these *Jacobites*, That in the Printed Account of the Trials that Sessions, this of the *Friars* is left out: Which I have heard some say, was never done before, in any case, and durst not have been done now, but by Order.

But they say, what need we Instance Particulars? It is Notoriously known, That *Popish Priests* have of late not only own'd themselves as such before the Privy-Council, but pleaded it as an Argument for their Indemnity, and Protection Pursuant to the Secret Articles 'twixt King William, the Emperour, King of Spain, &c. And they have been allowed it.

It is true, we excuse all this upon the account of Necessity: But that does not stop the *Jacobites* Mouths. They say, that Necessity is as pleadable by one King as another. And besides, That we have Created this Necessity, of which we Complain. And that if *Papists* must be Countenanc'd, what matter is it whether it be to Gratify the *Confederates*, or the *French*, who are less *Papists* than either *Spain*, *Savoy*, or the *Popish Germans*; and not more Persecutors than any of these. All this the *Jacobites* do Retort upon us.

Again, (p. 22.) abusing of the *French King*, you say, He has no Scruple of Conscience about the Rights of other Princes; all he can get is his own.

Dear Sir, did not you Reflect that this is the very Reproach which the *Jacobites* cast upon King William? with this aggravation, that he has no Scruple of Conscience, not onely about the Rights of other Princes, but of his Father and Uncle: And if he can catch his Crown too, it shall be his own.

And if he did this for Religion, why may not the *French King* do the same for his Religion, and see to get King  
William's

*William's Crown if he can? Is the one more Impious than the other?*

King *William* gives it for one Reason of his War with *France*, to Restore the *Hugonots*, and other the *French* Subjects to their Rights by Law: To Re-settle their *Parliaments* in their Ancient Authority, free from the *Encroachments* which have been made upon them by their *Kings*; and And he has the same Grounds of War against *Denmark* and *Sweden*. Let them look to it!

Now (say the *Jacobites*) if it be Lawful for Princes thus to look into one anothers Kingdoms; and take upon them to redress what they find amiss in the Governments of other Nations; why do we blame the *French King* to endeavour to Re-settle King *James* having the Laws of *England* to plead on his side? Dr. *Sherlock* himself in his *Reasons*, allows King *James* to have still the *Legal Right*; and upon that Ground, a Right to Regain the Crown if he can. Why should the *French King* Rectify the *Encroachments* of our *Parliaments* against our *Kings*; as well as we take upon us to Rectify his *Encroachments* against his *Parliaments*?

We shall make a fine World of it when every Prince must Govern his Neighbours Country; or, as a Modern Author Words it, when one Prince must Interpose twixt another Prince and his Subjects, when he uses them Cruelly.

If Loss of all we have, and frequent Imprisonments, contrary to Law, without Information upon Oath, if double Taxes, and Twenty other such Treatments be Cruel Usages: Then by this Argument, say the *Jacobites*, the *French* or any other King, may interpose twixt K. *William* and his Subjects. And they appeal to you or any Man in the World, whether making the Refusal of an Oath, which is against a Mans Conscience to be a *Treason*, as it is in *Ireland*, be not some Degrees worse than any *French* *Dragooning* as it is Painted to the World? And then imposing this upon all *Women* as well as *Men* above eighteen Years of Age, may be Aggravated, say the *Jacobites*, upon these Principles, to Provoke all *Kings* and *States*, to Interpose twixt these Subjects and their Prince.

Good Sir, I beseech you to Dis-engage the Government from these Intanglements, which its *Convert Advocats*, and *False Friends* have brought upon it.

But by none more than your self, Sir, in this Letter to a Friend, p. 24. Where, speaking of the Oath to *K. William* and *Q. Mary*, you expound Faith and Allegiance to the lowest Sense that possibly can be supposed even by *Jacobites*, and you make it to exclude, under the Guilt of *Down-right Perjury*, any Attempt against their *Persons* or *Crowns* to whom we have Sworn, or to hold any *Correspondence* with, or to give any *Assistance* to their *Enemies*.

This you did to deter the Swearers to *K. William* and *Q. Mary*, from Countenancing the French Invasion, or to Assist the Late King in Recovering the Throne. But did you foresee, Sir, That this Rule you set down will Involve all those in *Down-right Perjury*, according to the very lowest Sense of Allegiance that can possibly be made, even by *Williamites*, who held Correspondence with the P. of *Orange*, or Assisted him in this Revolution. Sir, you are one who Turn'd late: And to save your own Credit, and new Hypothesis, would make Perjur'd Miscreants of all who came into this Revolution before your self. Now the Fifth is Caught, you come in for a Snack, but give all those to the Devil, who provided Hooks or Nets.

Sir, I am not now Personating the *Jacobite*, I speak plainly in behalf of those who had a Hand, and Glory in it, in bringing about this Wonderful Revolution. They cannot think their Part to be wholly *Diabolical*, in the Contrivance and Effecting of that which must be all over *Divine* to you in the Enjoyment of their Labours, and Dangers; You cry that *K. James* went no doubt as was determined of him: But to them by whom he was Betray'd! And yet you will take a Share in the Price for which he was Sold.

Besides, if it was such a *Damn'd Design* in them to bring in the P. of *Orange*; his Highnesses's Design could not be very *Heavenly*; But you are content to make a Rogue of him too, to save your own Bacon. Sir, this deserves some Animadversion from the Government; For all your skill  
will



will never persuade plain Honest *English-Men*, that it was *Knavery* and *Down-right Perjury* in all the Subjects of *England*, who Plac'd the P. of *Orange* upon the Throne: And yet when he is there by such Wicked Act of theirs, that this can give him *Divine Authority*, and their own Wicked Act, Absolve them from their former Lawful Oaths, and Oblige them in Conscience to Maintain and Defend their said Wicked Act, and to Swear never to Return from it. This all Men will call Swearing never to Repent. And to give such an Account of our Revolution, by one who sets up now for the Chief Advocate of it, is Betraying it, and Exposing it more than all *Jacobites*, or Profest Enemys can say. It shews us to stand upon such Ridiculous Foundations as must Nauseat all who pretend to Common Sense. And it Confirms the *Jacobites* Irrecoverably in what they think to be Loyalty; while they see us Defend our selves like Fools and Mad-Men, by Arguments which evidently Destroy our Cause.

And, Sir, you needed not have done this, you might easily have avoided these sort of Stumbling Blocks: Therefore I advise you to avoid Excursions, March on straight your Road, Tread warily, say no more than you must.

And do not go out of your way for the pleasure of Lashing the *French King* himself, for it does not alwaies turn to Advantage. p. 23. You pursue him to the *Boyne*, to *Athlone*, to *Agrim*, to *Limrick*, and say we Beat him in all these Places, and in a Word (say you) we Beat him out of Ireland: And have now got a Habit of Beating the *French*.

This indeed, Sir, with all due Deference to your Judgment, is horribly Ridiculous: Or, you speak without Book, and know not what you say, for it is most certain, that at *Athlone*, at *Agrim*, at *Limrick*, there were not above Forty or Fifty *French* in the whole *Irish Army*: And there were more than Twenty times as many in *K. William's Army*. Therefore to cry we have Beat him (the *French King*) that we have got a Habit of Beating the *French*!

If you had a mind to have Beaten *K. Lewis*, you should have sought him in *Flanders*, not in *Ireland*, (where he never was) how very Comical, do you think, would this Passage of your Letter look to him if he saw it? Would he not desire you to remember *Namure*, and *Steenkirk*, and ask you how you came to forget your *Habit* there?

Do not Mistake me, as if I did in the least derogate from the Courage of the *English*. No, They shew'd in at *Steenkirk* to admiration, and had they been Supported, might have done Maricles; surely no Men upon Earth would go farther under Good Conduct: They are too Good to be always, and rashly Exposed and made the Subject of *Dutch* Railery, who have Painted the *English* Fighting in this Battle with *Lions Paws*, and *Calves Heads*. i. e. under such Commanders.

But it is exceeding Childish, thus to Undervalue other Men, and Vapour of our Victories over the *French* in *Ireland*. It hinders Men from laying weight upon any thing else that we say: And does no small Service to the *Jacobites* Cause, while it is made so easie for them to Expose us.

As they think it is likewise in a later Instance, viz. *A True Account of the Horrid Conspiracy against the Life of his Sacred Majesty, William the Third, &c.* Published by Authority, and Printed in the *Savoy*, 1692. Giving an Account of the Tryal, Condemnation, and Execution of the *Chevalier de Grandval*, in the Camp 13. Aug. 92. For being concerned in the said Conspiracy.

There p. 7. *K. J.* and his Queen are made Partys in this Conspiracy, and to have Encourag'd those Officers who were to do him that Service, as it is there Worded.

And I have heard the *Hawkers* cry that Paper about the Streets, by the Name of The Horrible and Bloody Conspiracy carryed on by the late *K. James*, and the late *Q. Mary*, to Murder his Sacred Majesty *K. William*.

Of this the *Jacobites* do highly Complain: and say, That the Sins of these Nations are yet increasing, That instead of their Repentance, for the now known Notorious Slanders, which, in order to the present Revolution, were industriously

ously spread abroad against King *James*, as that of the *French League*, the Prince of *Wales*, the Earl of *Essex*, and that Mass of Calumnies laid upon him in *Ireland* since; They say that instead of Repenting for these, we are yet going on to load him with new Crimes, which the *Jacobites* are confident they can prove as false as any of the other.

They will never believe that King *James* would give his Consent to *de Witt* or *Glenco* any Body: They say it is not in his Nature. Which all that know him well will allow.

But the *Jacobites* say, that it is not all the *Williamites* can make this any Objection against King *James*: Because many of them, even Officers of the Army, have declared, and do it openly, that they think it a good Act to stab King *James*, as much, and more than any common Thief or Robber; because, as they say, he does greater Hurt than they, and is the Occasion of greater Blood-shed and Confusion.

I have heard several of them (*when they were not drunk*) say, That they would stab him with their own Hands, and go an Hundred Miles barefoot to have the Opportunity.

But for King *Lewis*, They think it a meritorious Act to rid the World of such a Monster, to give Peace to *Christendom*, and to revenge the Cause of the poor *Hugonots*.

As for these Men (how numerous soever) the *Jacobites* say, they must be silent, and not blame King *James* if he had such a Design, because it is pursuant to their own Principles.

But the *Jacobites* lay no stress upon this, nor plead for *Assassinations*, which they detest; but they insist against the Truth of the Matter of Fact, and that King *James* never had any such Design, nor knew of this Conspiracy of *Grandval*, if there was any such Conspiracy.

And now, Sir, give me leave to tell you some of those Grounds upon which the *Jacobites* do not believe this Conspiracy, at least that part of it which concerns K. *James*,

and that even before they receive a full Account of it from *St. Germain's*, which can be best done there; and when they receive it, they promise to communicate it for farther Satisfaction. In the mean time take what follows, for the Reason of their present Infidelity in this Case.

First, It is said, p. 7. of the abovesaid Account of this Conspiracy, in the very Sentence of the Judges, That Collonel *Parker* (one of the Conspirators) was with *Grandval* and *Leefdale*, (two other of the Conspirators,) to take leave of *K. James* at *St. Germain's*, before they began their Journey, (*viz.* to *K. William's* Camp, to perpetrate their intended Design, where *Parker* was to be a main Actour, and together with *Grandval* to rescue and bring off *Dumont*, with Fifteen Hundred French Horse, after he had shot *K. William*.) Now instead of *Parker's* going as above designed to *Flanders*, and having taken leave of *K. James* with the other Conspirators, in order to their said Journey, it is notoriously known that *Parker* came streight to *England*; which the *Jacobites* think totally inconsistent with all that fine Story, and to give it flatly the Lye.

But they rest not upon this, they give a positive disproof to the Allegation, by shewing that Collonel *Parker* was not at *St. Germain's* the Sixteenth day of *April*, 1692. on which day the Sentence of the Judges (p.7.) says, that he (*Parker*) was there with *King James*, and in Consultation with *Grandval* and *Leefdale* about the said Conspiracy: Which 16th of *April*, if it should be New-style, will be the 6th Old-style, when *Parker* (the True Account says) was at *St. Germain's*.

For disproof of this, they give you a Journal of Collonel *Parker's* coming from *St. Germain's* to *England* in *April*, 1692. which they have from Undeniable Vouchers, *viz.* Collonel *Parker* having taken his leave of *King James* at *St. Germain's*, he went to *Paris* Sunday the Third of *April* (Old-Style) 1692. on *Monday* and *Tuesday*, the Fourth and Fifth, all Day and Night, he was actually at *Paris*, on the Sixth, by Five a Clock in the Morning, at *Paris* he took Coach to *Saint Dennis*, and that Night he lay at

at *Boumont*, the *Seventh* at *Bouay*, the *Eighth* at *Poy*, the *Ninth* at *Abeville*, the *Tenth* he took Post to *Callis*, where he Embark'd for *England*; he was Shipwrackt on the *Kentish Shore*, where soon after he was taken Prisoner, and carryed before the Mayor of *Rumney*, and on the *Thirteenth* he was sent Prisoner to *London* with a Guard.

His being at *Paris* the *Fourth* and *Fifth*, and taking Coach from thence on the *Sixth* by Five in the Morning, can be prov'd by at least *Twenty* Credible Witnesses; and all along from thence to the *Thirteenth* by *Three* Undeniable Witnesses.

But all this, the *Jacobites* say, proves the Matter of the *True Account* to be only *Falsh*. They alledge other Circumstances in that Tryal which make it wholly *Ludicrous*, and utterly *Incredible* to any Man of Sense.

Such is that of *Du-mont* (the Man who was to kill King *William*) having a Secret to charm People's Eyes. Indeed nothing less could secure a Man to kill a King at the Head of his Army, as this was to be done, viz. when the King should ride along the Lines. The other two Conspirators (*Grandval* and *Leefdale*,) it is said were to keep with those that followed the King; and when every Body was pursuing after *Du-mont* (who was Invisible, having a Secret to charm People's Eyes,) they should have time to escape and save themselves.

This was the Scheme and Manner of executing the said Design which was contrived by the Marquis of *Barbesieux*, Son to the Marquis of *Louvois*, as also Secretary of State to the French King, Mounseur *Paparell*, and some of the Ministers in the highest Employments, and of the greatest Credit in the French Court, as the *True Account* says.

If they could contrive no better than this, the *Jacobites* think we should not find so much trouble in our War with *France*.

They desire to be excused if it be not in their power to believe, that the Great Ministers of *France* could concert their Business no better than this.

Not to name several lesser Matters, as that *Du-mont* was to shoot at King *William*, at an hundred paces distance, (he might have come nearer being *Invisible*.) If King *William* had been alone, there was hazard of missing, or not killing him at that distance: But consider him surrounded with his Officers and Attendants, and that his Stature is not so Great as to be hit over other People's Heads, at a hundred paces distance, you must then shoot through two or three likely before the Bullet could come at him: But perhaps *Du-Mont* had an *Invisible* way of taking aim too, and could charm his Buller to follow his Directions.

It was likewise pretty difficult which was contrived by the Marquiss of *Barbesieux*, *Paparel*, &c. pag. 5, 6. viz. That after *Du-Mont* had shot King *William* at his Grand Guard, the Prisoner (*Grandval*) and *Parker*, (who was in *England*,) with fifteen hundred Horse from the Grand Guard of the Duke of *Luxemburg's* Army, were to rescue *Du-Mont*, and bring him off; the said *Du-Mont* giving timely notice to the Prisoner (*Grandval*) of the intended Execution. Thus the *True Account*.

The *Jacobites* think this almost as impracticable as the other Contrivance of the *Charm*. For *Du-Mont* was to watch his Opportunity to shoot King *William* as he went to visit the Grand Guard, and had no choice left (by this Contrivance) but to charm King *William* to stand still, and in the same Posture he lik'd, till he could give timely notice to the Prisoner of the intended Execution: Or if he had a *Familiar* to fly swiftly with the Errand; yet after he had shot King *William*, he would need another Secret to charm Peoples Hands from falling upon him, till his Friends should come from the Duke of *Luxemburg's* Grand Guard to rescue him.

But this *True Account* ends with a Material Objection, viz. "That it was like enough Monsieur *Barbesieux* would disown that he gave any such Orders, or that he was any ways concerned in a Business of this Nature. To which *Grandval* reply'd, let him deny what he pleases, yet if I were put upon it; I would make it appear very plain;



"plain, for I have an Original Paper under Monsieur  
 "Barbiseux's own hand, which I have Lodg'd with a Friend  
 "of Mine, who will not part with it to any one but my  
 "self, and no Body else knows with whom I have Intrust-  
 "ed it. Thus ends *The True Account*. Wrote how very true  
 To which the *Jacobites* reply, that either the Prisoner was  
 then put upon it (since as the *True Account* tells us in the  
 same place, that he sought to Justify himself upon the Or-  
 ders he had received from the Marquis of Barbiseux) or  
 when, or how was it he could be put upon it, if not to  
 Defend his Life? And when he thought that proving the  
 Marquis Barbiseux's Orders to him would be a Justification of  
 him, why would not he Produce the Orders? Was not he then  
 put upon it? Would he give such a Ridiculous Answer as  
 to say he had left them with a Friend whom no Body knew,  
 and who was Engag'd not to part with them to any but  
 himself, after he had without Torture, so frankly  
 Confess'd all the rest of the Conspiracy? No! say the *Jac-*  
*obites*, this has not Common Sense in it, this would be ra-  
 ther to Provoke and Defy his Judges, than to Plead for  
 himself; To say he had Evidence, but would not Produce  
 it. There must be some other meaning in it. and says, odd  
 And the *Jacobites* say, they can think of nothing else,  
 but that *Grandval* has been put upon to give this Evidence  
 to Blacken *K. James* and the French Court, with promise  
 of Life as *William* *Archer*, and then has been taken Short  
 (as we know others have been in the like Case) of which  
 in likely hood he being Apprehensive, kept this pretended  
 Original Paper of *Barbiseux* as a Pawn for his Life, that if  
 they carry'd the Jest too far, and gave him Short Turn,  
 they should never get that Paper of *Barbiseux*, for he had  
 left it with a Friend whom he had Engag'd not to part with it  
 without his leave, and no Body else knows (says he) with  
 whom I have Engag'd him. and says, odd  
 And these *Jacobites* are the rather Induc'd to believe this,  
 not only because they can put no other meaning upon that  
 Passage of *Archer*, but because that Council of War which  
 try'd him, was Compos'd of the Men in the World most  
 Violent and Bigotted against *K. James*, &c. Some of this

own Deserters, and Traytors; Men highly Oblig'd, Rais'd, and Truſted by him; and whoſe had baſely Deſerted and Betray'd him, paſt hopes, they think, of his Mercy and a ſoft Dutch Men, whoſe Affections and Candor to K. James or the French are very well known.

Thoſe were the Council. Ginkel (lateſt made Earl of Athlone) General Van Scravenmore, and Lieutenant General Tadmash; the Marquis Dala Forest, the Heer Van Wrede, Count Noiſelles and the Heer Zabel Majors General, and the Brigadeers Churchill and Rauſey; Cornelius Van Wou, and Richard Othway, Judges Advocates Aſſiſting, who have ſhewn as much Integrity as Ingenuity ſay the Jacobites. Sir, Theſe are ſome of the Objections which I have heard the Jacobites Urge, to Invalidate this pretended Evidence of Grandval againſt K. James. And he came not off ſo well as the Sham Spy who was to be Hang'd at Nottingham, when Princeſs Ann was there: But Grandval is taken out of the way to give farther Evidence. Therefore it will concern the Government that ſomething be ſaid to this, leaſt the Reflection which this Account of Grandval is thought to bring upon K. James, return double upon our ſelves. And tho' this has been Published ſince the Writing of your Letter to a Friend, yet I know of no better Hand to whom to Recommend ſo neceſſary a Vindication of our Proceedings in this Matter, and therefore I Intreat that you would Conſider it together with the other Jacobite Objections which I have offer'd to you in this Paper, to receive your Answer, for the Good of the Nation.

And do not think that this is ſufficiently done by thoſe Papers that have been cry'd about the Streets, and Licens'd by the Government, telling us of ſeveral Apparitions to Private Souldiers in K. Williams's Army in Flanders, giving Account of this Deſign of Aſſaſinating K. William, and God's Miraculous Providence in Detecting, Preventing &c. This may paſs perhaps among ſome of the Vulgar, for whom I ſuppoſe it was Deſign'd; But it Nauſeats Men of Senſe exceedingly. It looks like putting this ſtory upon us, and they wonder at ſuch poor Arts. It had been much eaſier believ'd if theſe Viſions, and Du Mont's Charm had been let alone.

But

to But, Sir, you cannot readily conceive the Horror and Astonishment which the *Jacobites* do Express at our carrying on this Sport (as they call it) so far as to Bantre All-mighty God with it in the Proclamation for a Publick Thanksgiving, Dated. 22. Octob. 92. Where it is told that *Forasmuch as it hath Pleas'd Almighty God of His Infinite Goodness to Answer to the Prayers, Humbly and Devoutly offer'd up to Him—— To Disappoint and Defeat the Barbarous and Horrid Conspiracy for Taking away His (K. William's) Sacred Life by Assassination——* And this Thanksgiving-Day ordered to be Religiously kept with greater Strictness, and under greater Penaltys than is usual in Proclamations of that Nature, viz. Not only, as they Tender the Favour of Almighty God, but, upon Pain of Suffering such Punishments as Their Majesties can justly Inflict for the Contempt or Neglect thereof.

And which is yet more Dreadful (if that Conspiracy be a Sham) in the Publick Printed Forme of Prayer for the Thanksgiving-Day, in the End of the Litany, these Words are added—— *More especially we adore Thy Great Goodness to Him (K. William) in the Discovery and Disappointment of that Bloody and Barbarous Attempt, Design'd upon His Sacred Person by His Cruel and Implacable Enemies——* and in the Communion-Service, O Most Merciful God, who of thy Infinite Goodness hast Preserved our Sovereign Lord King William from the Treacherous Practises of Wicked and Blood-Thirsty Men, &c.— Add to this the Noise was made with it in Pulpits upon that Ringing-Day, the Repetition of the *Twelve Accounts* abovesaid, being a great part of many of their Sermons.

J. Cant. himself had it up in his Thanksgiving-Sermon that Day at White-Hall. p. 25. Where he Blesses God For the Preservation of our Gracious Sovereign, from that Horrid and most Barbarous Attempt Design'd upon his Sacred Person.

Good God! What Name will this Pageantry deserve, if this Plot be not clear'd from all the abovesaid Objections?

Sir, This requires your utmost Pains, if you have any Kindness for the Government. This is indeed a Terrible

Prejudice against us, it makes us worse than *Heathens*, or meer *Atheists*: For to Mock God is more Provoking: (I had almost said more *Atheistical*) than not to Believe a God at all.

If this be let go, without something said to it, it will, as the *Affrians* said of *Judith*, Deceive the whole World, Turn all Mankind against us, and make us the Abhorring of all Flesh, who can Play with things Sacred, and Laugh at God to his Face!

The *Jacobites* likewise take Great Notice, that we should choose one of the *Fasts* of the Church (the Vigil before Saint Simon and Saint Jude) for our *Thanksgiving-Day*: As if we Design'd to do Despight to the Constitution of the Church of England, like the Phanaticks in Scotland, who usually Appoint their *Fasts* upon the *Lords Day*, *Christmas*, *Easter*, or other Solemnitys of the Church. It was some of this *Dutch Even*, say the *Jacobites*, that made us pitch upon *Asa-Wednesday*, viz. 13. of Feb. 88. For the Day of our Inauguration, and Accession to the Crown: Either that we thought the greatest *Fast* of the Church, ought, in Contempt of that Constitution, to be turn'd thereafter into a *Jubilee*; or otherwise that the Day of *Ashes* and *Exercursions*, was the fittest to Solemnize such an Inauguration as claim'd a Propriety (say they) in almost every Curse was pronounced that Day.

The 27. *Octob.* is Mark'd in our *Calander* and *Rubrick* as a Day of Fasting or Abstinence; and was, or ought to have been, Proclaim'd as such in all the Churches and Chaples of England the *Sunday* before, as is Appointed in the *Rubrick*, immediately after the *Nicene Creed*, in the Communion Service.

Now comes *Jo. Cant.* (say the *Jacobites*) and Licensing the Form of Prayer for this *Thanksgiving-Day*, Commands us to break the Canons and Rubricks which are still unrepeal'd by any Lawful or so much as Pretended Authority. And they ask, in good Conscience, which we ought to Obey? They say, we may perceive by these, and many other things which they can Name, what Firm Friends our *New Bishops* are like to prove to the Church of England,

as by Law Established, which us'd to be the Word. But we have seen strange things to Day!

*Escotic Presbyter profugus*— (says the Jacobites) a Scotch Dissent'd Rectorian Superintendent, to shew the Reck from whence he was Hewn, and not to be behind his Arch Brother Jack, in his Zeal against *see-Forms*, and Fastings his Foe, kept his Visitation at *Abington*, on their own Dear Fast-Day; whereby he Preserv'd his Clergy, for that Turn, from Attending their Churches, and Officiating in the Lunniversary Superstition, and shew'd them Good Example not to Starve the Flesh for Pampering of the Spirit. Forgive this Excess. But now we are upon Scotland.

I have one thing more to beseech you most earnestly, which is, to Remove, if Possible, a Monstrous Scandal which the Jacobites have taken at our Government in the Matter of the Laird of Glencoe, in Scotland; who upon the 13. Feb. 92. at Five a Clock in the Morning, with Thirty Eight of his Servants and Tenants, were Barbarously Murdered in their Beds by Captain Campbell of Glen-Lyon, and his Souldiers of the Earl of Argyll's Regiment, who were Quartered upon them, and Liv'd in Terms of Friendship with them; And they pretend that all this was done by K. William's Express Command, and Produce Orders for what they have done; and stand upon their Justification, and are to this Day Unpunish'd for it.

This Story is not much known in England, but it makes a Great Noise in Scotland, insomuch that I am told, that Sir John Lawder there did Refuse to accept of the Employment of Lord Advocate in Scotland (which answers to that of Attorney General in England, but of much greater Honour and Authority) unless he could have Liberty to Prosecute Glen-Lyon and the other Murthers of Glen-Coe. But that could not be Granted him; and another is put into the Place. This Story of Glen-Coe is told at Large in the Answer to Doctor King's State of the Protestants in Ireland, under the Late K. James's Government. To which I refer you.

Now, Sir, give me leave I beseech you, do not you agree with me that there is an Absolute Necessity to Search in-



to the bottom of this Mystery? There is none can be so Wicked as to Imagine that any part of the Blame can ly at K. William's Door; and therefore it is for his Honour to have it expos'd, and let those be Exemplarily Punish'd, who have Dar'd to Vouch *Royal Authority* for the most Barbarous Massacre under the shew of Trust and Friendship.

It may be Supposed that K. William does not yet know of this, or is not at Leisure from his Greater Business to Examine into it at this Juncture: But, Sir, it will well besit you, in the mean time, to think of something to be said to Qualify the Out-crys of the *Jacobites* upon this Occasion.

If any thing, they say, had appear'd under K. James's Hand, tho' Counterfeit, as the Tryal of *Grandval*, towards the Assassination of K. William, they would have thought themselves Obliged to have Inquired, and Detected the Forgery; otherwise that they could not have sufficiently Vindicated his Honour. At least K. James himself would have Disown'd it, which if he Scrupl'd, or Neglected to do, after it came to his Ears, it would indeed be a Ground of Suspicion, that could not easily be Rubb'd off.

Therefore, Sir, for the Kings Honour, for the Satisfaction of the Nation, and the silencing these *Jacobites*, for the love of Truth take some Pains in these things: Your Circumstances do enable you to Enquire more Effectually than other Men, and to know the Truth, in which we beseech you to let us all Participate; at least so far, as that yours and others Silence herein, Confirm not the *Jacobites*, and make others doubt, that all the Cry about *Glan-Coe* and other Matters, have not been without some Cause.

Sir, The *Jacobites* Report upon us, That the *Assassinations* and *Shamm-Plots* which we charge upon others, discover their Father by their Phizz, and comparing them with others of the same Production, they plainly tell who it was that Begot them. This Method, they say, has been some Body's Practice, ever since his appearing in the World. He began with the *De-Wits*, and brought about a Glorious Revolution there. He would make one almost in Love with *Evil*, to see how much *Good* it Produces!

His



His Enemies, and who pretend to know him well, say, that his Nature is so incapable of Mercy, that his Revenge can never be satisfy'd with less than Blood. They tell how he Roasted to K. 7. himself, then Duke of York, *Anno. 1679.* That it had cost him above 1200 Lives, by Execution in cold Blood, to bring his Army to that Discipline it was in.

The particular Instances, and manner of Managing these Crueltys, they say, exceed all former Examples of a Ferile and Implacable Disposition, and if they were put together, would fill a History. They say, you will see full Proof of this in *The Netherland Historian, Printed at Amsterdam, Anno. 1675.* And Translated out of the Dutch.

The Book first open'd to me at p. 117. Where is the Story of Colonel and Quarter-Master General *Pain and Vin*, who, they say, was pitch'd upon as the Sacrifice to save the Reputation of the States, and the New-made *State-holder*, upon the Irruption the French made into their Country, in December 72. When they took and Destroyed *Boode grave, Swammerdam, &c.* The blame was laid upon Colonel *Pain and Vin*, his Cowardice and Correspondence with the Enemy, else they had Routed the French (no Doubt!) Therefore his Highness had Colonel *Pain and Vin* brought before a Council of War, which, 10 Janu. 73. Condemn'd him to perpetual Banishment, &c. But found nothing worthy of Death against him. But this could by no means Satisfy his Highness, who by his Letter, there inserted of the 19. Janu. 73. Ordered a Second Tryal, and to proceed with all Strictness, &c. Which was done: And the Council of War 16. Janu. 73. Persisted in their former Sentence, only added (to appease the Wrath of his Highness) that the Prisoner should be brought to the Place of Publick Execution, and there by the *Hang-Men* to have a Sword Sway'd over his Head. Thus Resolv'd at Alphen the 16. Janu. 73. But his Highness's Thirst was not thus to be Asswag'd, it must be Quench'd (as *Solomon* in the Siege of *Rhodes*, says to his General, *By Rhodians Blood or Thine*—) If not by French, yet by such Blood as was in his Power to Spill. Therefore he Orders a Third Tryal, and himself Sate Judge, and his Highness in his own Person (for no other would do

it) Condemn'd the Prisoner to Death, with particular Directions for speedy Execution: Which Sentence (says the History) on the 23. was Pronounced at Alphen, and the same Day Executed, his Head being Cut off at the Third Stroke; but he to the very last, kept to his former Protestation, against his having had any Communication with the Enemy, whereof some were suspicious, but Accused him of bare Cavardise. Thus that History

And there was some body would have had Admiral Herd brought to a Second Tryal for his being beat at Sea by the French in the Year 90. But that Trick would not do here (say the Jacobites) at least so soon.

Sir, I will not take up your time with Hundreds of such Instances which the Jacobites do Urge, nor do expect that you should Answer them all particularly. It will be Troublesome, but if you can find something to say to them in the General, it will do well.

But I cannot Omit that never-Dying Story of the *De-Wits*, because the Jacobites do make so great Noise with it. They desire us to observe the several Steps and Degrees, by which his Highness Advanced himself to the *State-Holder* ship over the bellys of these *Brokers*, whom the *bovesaid Dutch History*, p. 70. Calls the Greatest Wits and Politicians of the World. And they say, you will find many Strokes in all that Management of the same Refin'd Politics, as in this Revolution.

First, that his Highness's Partizans had taken care to have it Spread through the whole Country, that the *De-Wits* had Secret Designs to Betray them to the French.

The Nation being thus Substantially Poison'd with an ill Opinion of their Governours, next, the Mobb is set on Foot to Demand of their Magistrates, that his Highness should be made *State-Holder* without Delay. This was prettily Coppy'd, say the Jacobites, by Lord L. who Headed the London Mobb into Westminster-Hall, with Papers in their Hatts, Demanding his Highness to be made King, when the two Houses of Convention seem'd to be Doubtful about the Matter. But after this they soon came to a Conclusion.

The *English Mob* upon this Revolution, did imitate their *Masters* in *Holland*, as if the same Spirit had possessed them, and they had both Acted upon the same Cause and Principles.

But in this there was a Remarkable Difference, that as the above said History tells, p. 45. They turn'd out all the Ministers of the *De-Wic* and *Lownesteyn* Faction: But here *K. James's* Arbitrary Ministers are still employed, tho' all the Complaints in his Highness's Declaration are only against these Ministers, and no otherwise against *K. James* than by an *Imuendo*, that he must of necessity Design to Reign Arbitrarily, whenever it should be in his Power, because he made use of such Ministers, it must be suppos'd, with that Prospect of Arriving at full Arbitrariness in time by the help of their Administration.

In the next place the *Jacobites* do Observe, That as our Present Revolution was brought about by Dissolving all our Former Oaths and Obligations, so it was in *Holland*, 25. of Feb. 72. says the above said History, p. 7. His Highness was made Captain General over the Forces of the State, but with all possible Restrictions, an Oath having been taken of him, That he should never seek to be State-Holder of any of the Provinces, nor accept of it, if he should be desired to it. Yet he was made State-Holder within Four Months after this, viz. in June. 72.

The States had likewise made a Perpetual Edict against Electing a State-Holder, and Sworn to it.

But the History tells, p. 44. That 29. June. 72. The Lords thus Terrify'd (viz. by the Threatnings of the Mob's) Discharge themselves, and also his Highness of their Oath concerning the Perpetual Edict, and so made him State-Holder. As also the Magistrates of most of the Citys of *Holland* and *Zealand*, were, about that time, either through Actual Insurrection, or Threatened Peril, Forced so to Advance his Highness: Whereupon by the Deputies of the Citys, having a Voice, the Assembly of the States of *Holland*, the Perpetual Edict was Mor-tisified, July 11. and so by the Annulling that Oath, the Members made Capable to Elect a State-Holder. Thus the Historian.

In this Revolution, the two Brothers, the *De-Wits* were *Non-Swearers*. But in Vain, for *Cornel. De Wit Ruart* of *Putten*, and *Old Burgo-Master* of *Dort*, by the *Perswasions* of his Wife, and the *Lords Present*, but Principally by the *Threatnings* of the *Citizens*, was *Constrained* thereto: says the *History*. p. 44. And if ever any thing fell out to be *Wondered at* (says he, p. 45.) it was this — That both the *Brothers* the *De-Wits* were by *Indisposedness* hindred, one at *Dort*, the 29. *June*, the other at the *Hague*, *July*, 1. and 3. to be *Present* at the *Council*: And the *Case* was so *Precipitated*, that there was no time to *Advise* with these *Lords*: For who knoweth, but by their great *Subtily* they yet might have found some *hindrance* to this *Work*.

The *De-Wits* finding it *Impossible* to withstand the *Torrent* of this *Prince*, carryed upon the *Shoulders* of the *Mobb*, who had broke throw all the *Dykes* and *Fences* of their *Laws*, *Sanctions* of *Oaths*, and *Perpetual Edicts*, &c. *Resolv'd* to *Appease* him by *Sacrifice*, and giving up all their *Power* and *Authority* which might stand in his way, or be an *Eye-Sore* to his *Ambition*.

Accordingly *Johan. De-Wit*, *Great Councillor*, and *Pentionary* of *Holland* and *West-Frizeland*, having upon the 1. of *Aug.* 72. *Complemented* his *Highness* upon his *Illustrious Character* and *Advance* (says the *History*, p. 63.) did on the 4th. in the *Assembly* of the *States* of *Holland* lay down his *Office* of *Pentionaryship*. His *Brother Cornel. De-Wit Ruart* of the *Land* of *Putten*, had before viz. 24. of *July* been brought *Prisoner* from *Dort* to the *Hague*. And being thus *Humbled* at the *Feet* of his *Highness*, they thought they might have liv'd safe, at least as to their *Lives*, under his *Protection*. For they fear'd no *Trial*, but that of the *Mobb*, being *Confident*, that as to all *Matters* of the *State*, they could sufficiently clear themselves in any *Judicature*, where they could be heard. And nothing of it was ever so much as *Objected* against them in any *Judicature*: Only blown about amongst the *Populace*, by the *Humble Servants* of his *Highness*: Who, some say, did under-hand *Promote* those

ill Measures, which they afterwards did Aggravate against the *De-Wits*, and that on purpose to Disgust the Nation at them; as *Great Britain's Complaint*, says *Sunder*, and others set on by his Highness, served King *James*, who made these Blotts, They knew so well how to hit.

But our Scene is now in *Holland*. His Highness could not forget the Opposition, which the *Ruart Cornel. De-Wit* gave him at *Dort*, about 29. of *June*. 72. Where his Highness first set up for *State-Holder-ship*. But the *Ruart* would have Preserv'd the Constitution of the Government, to which, both his Highness and they were Sworn: And he would have minded his Highness of his Declaration, and that upon Oath, made but Four Months before, viz. 25. of *Febru*. 72. When he was made *Captain General*, that he had no Aim at the *State-Holder-ship*, that he would neither seek it, nor accept of it, if it should be offered to him. Tho' some, say the *Jacobites*, at that time were so hardned against any good Opinion of the Sincerity of that Prince, that they believ'd (as it prov'd) that an Oath would never keep him back from the *State-Holder-ship*, or even from a Crown, if he could make his way to it.

But the Fall of the *Ruart De-Wit* from all his Greatness and Authority, could by no means Satisfy his Highness's Fury. And since no Miscariage, as to the State, could be laid to the *Ruart's* Charge, one of his Highness's *Domestiques* (says *Sir Will. Temple* in his *Memories*. p. 21.) the above quoted History calls him a *Barber*. p. 67. Accused the *Ruart* for endeavouring by Money to Engage him in a Design against the Prince's Life. But no other Witness appearing, he was Sentenc'd to be Banished; without any Crime in the World Specify'd or Named in the Sentence, which is inserted in the above said History, p. 67. and says only as the Ground of their Sentence, that having considered what was in the Case to be taken Notice of, or might any ways be serviceable in it, do Declare the Prisoner to be Banished, &c. any way Serviceable. Serviceable to what? Say the *Jacobites*, to Please the Prince's Spleen. Was there ever such

a Naked Sentence? It speaks as plainly as the Judges Durst, that they did not think him Guilty, but being Accused of a Design against his Highness's Life, and the Accusation carry'd on by one of his Highness's own Domestic Servants, they must consider what they could find in the Case to be Serviceable to his Highness. Yet it was not Serviceable, he will not be Serv'd by Halves. Banishment will not do, where the Thirst is after Blood. And since the Judges will not go the length, nor the Law will bear it, the never-failing Mobb must be Rouz'd up again. The History p. 28. says, they were set on by the Instigation of the Barber. This was a Diligent Officer.

We know (says a Later Dutch Account, Written in Amsterdam 6. Nov. 76.) that the House-hold Servants of Zuy, lestein, the Bastard of Prince Henry, and other Ruffians were Employed in the Massacre of the De-Wits, and Stirred up all the Towns against their Rulers, and with Violence and Force Promoted the Prince and his Interest.

In short. Both the De-Wits were Tore in pieces by this Godly Mobb, thus set on, and Instigated. And no States-Men of the Age left a Greater Character, either of their Ability, or Integrity. Sir Will. Temple in his *Memoires* p. 22. speaking of John De-Wit, says, Thus ended one of the Greatest Lives of any Subject in our Age——after having served, or rather Administred that State as Pensioner of Holland, for about Eighteen Years, with Great Honour to his Country and himself.

The Jacobites Observe that his Highness could not find even Dutch-Judges or Jury would believe such Great Men ought to Dye, or would be Guilty of such mean Plots, and poorly contriv'd, only because his Barber told him so. And one of them was not so much as Accused. The History owns, p. 70. That no certain Evidence, or Confession of the one, or Accusation of the other have been made known.

But, Sir, these are Old Storys. There is a Later Instance which I have heard from the Jacobites, and they say it is of a Piece with all the rest.



In the Year 89. when the States of *Holland* and *Amsterdam* Contended against having a Foreign King for their *State-Holder*, and *Meen Heer B.* was sent over to Act on the Part of the *State-Holder*; and finding Difficulty's arise, the Old Politick was again set on Foot, say the *Jacobites*.

*Koin* the Jew (who is Famous for Contriving, and bringing on the Genetal Impost upon Coffee there, whether they Drink any or not) Swore against two of the most Troublefom of these *Burghers*. That they offer'd to Bribe him to Poyson the *State-Holder*. They remembered *De-wit*, *Pain* and *Vin*, and well knew the Consequence, and the Meaning of such Accusations: And were glad to Learn how to give their Votes as they ought to do: and others took Warning, so the Point was Carry'd.

But when the Tryal of the *Burghers* came on, there was but a single Evidence, as there was against *De-Wit*, and the Jew was believ'd as little as the *Barber*. But had not so good Luck. For upon the *Burghers* being acquit, the Jew was Banish'd the Territorys of *Amsterdam*. They durst proceed no farther at that time against him.

During his Banishment, he thought himself Neglected by his Patron *Meen Heer B.* And began to Blabb it out who it was that set him on to Swear against the *Burghers*. Who hearing of it, found some means to bring him to *Amsterdam*. Where they had him first Arrested for Debt (for they were afraid to venture too far, knowing whom they had to deal with) and seeing none come to Relieve him, concluded that the Drudgery of Swearing being over, his Patron had no farther use for him, and therefore proceeded to bring him upon the Stage for this Conspiracy against their Lives, and to Discover his Accomplices. Being put to the Torture he did Confess. Was Sentenc'd to the *Gallows*, and to the *Rasp-house* (their *Bridge*) for six Years, where I suppose he now is to be found.

But there is one thing Extraordinary. The Confession of this *Koin* is kept up, tho' it be the Custom there always to Publish the Confession of those who are Sentenc'd, after being put to the Torture, for the Vindication of the Government.

This (say the *Jacobites*) is like keeping the Tryals of the fore-mentioned *Friars, Graham and Thursday* out of the Printed Account of the Sessions at *Old-Baily*, Sept. 92.

In this Class of *Sham-Plots* and *Impositions*, they mind us to make a farther Examination into the Business of *Fuller*, who Swore many Noble Lords and others into a Plot; his Grace of *Canterbury Sancroft* the Chief. It is certain he has been set up, and supported by some Body. They desire us to inquire, and we will find that he had a Bill of 200*l.* this Summer from *Meen Heer B.* above mentioned: And before that, he drew a Bill of 50*l.* from *Flanders*, to the Great Man at *Lambeth*, by the Name of his Uncle, who paid it. And said he would do more than that for him, if he performed what he had Engaged to him.

It would be ask'd likewise how he came to be kept from his Tryal all this Summer, the H. of Commons last Winter having Voted him an Impostor, and desired that the Attorney General might Prosecute him, and yet that was forgot, till the Parliament was ready to Meet this Winter.

And the first Day of his standing in the Pillory, according to Sentence, was disappointed, the Pillory being set up, but no *Fuller* came, and it was taken down again.

Which made so great an Out-cry, and gave such Disgust, and Jealousy, as is not cur'd by his being set afterwards in the Pillory; for it shewed how unwillingly it was done, and merely to stop Peoples Mouths.

There is Greater Care taken (say the *Jacobites*) of his Colleague *Young*, who Counterfeited Arch Bishop *Sancroft's* Hand and others, and sent them to an Association (he has the Honour to be set out by the Bishop of *Rochester's* Pen) for *Blackhead* the Evidence against him, because of his Quality, (a Taylor) must not be sent to Goal, but has been suffered to make his Escape from a Messenger in the *Savoy*; *Avon Smith* is a Greater Scandal than these, being Publickly Own'd, and Employ'd by the Government, as a Plot-journey-Man. His Life would make a History. When many Lords

Lords and others were lately Committed contrary to Law, without any Information upon Oath against them, The Matter was endeavour'd to be solv'd up by Aaron Smith's making Oath, that he had Informations against them, which he did: But when it came to the Test, he could produce none; and so they were forc'd to Discharge those they had Illegally Imprisoned: But Aaron Smith not Punish'd for his Evident Perjury, and Conspiracy against the Lives of so many Noble and Worthy Gentlemen. Sir, forgive my Repeating these Things from the Mouths of the Jacobites, they must be told, to the end, that their Mouths may be stopp'd, and we may all know (for no doubt you do) how to Answer them.

There are many other Passages of Different Natures, which give great Scandal against the Government. The Princess Ann Flying from her Father did not more Allarme the People of England (of some Deep, and they could not tell what Design on Foot) than her Royal Highness present Quarrel with her Sister, and of so long Continuance, does Amaze and Distract the Common People. They think all is Wrong. There is something at the Bottom more than we know. Is it so, that there is not one Wise Man among us to take away, or some way Compose so Fatal a Breach, twixt those in Possession, and those in Expectance of the Crown? At least, not to suffer it to Rise to such an Extravagant height, as to have their Guards taken from their Royal Highnesses, and Publick Affronts and Indignities put upon them in all Places, and that by Order from Her Majesty: One of these came to my hands, and is here under Written. It was sent to Attend upon her Highness to the Bath last Summer, and follows in these Words.

White-Hall, August 30th. 1692.

**T**HE Queen has been inform'd that your Self and Brethren have Attended the Princess, with the same Respect and Ceremony as have been usually paid to the Royal Family; Perhaps you have not heard

what Occasion her Majesty has had to be Displeased with the Princess, and therefore I am Commanded to Acquaint you, that you are not for the Future to Pay her Highness any such Respect or Ceremony, without Leave from her Majesty; who does not doubt of Receiving from you and your Brethren, this Publick Mark of your Duty: I am

Your most Humble Servant,

To the Mayor of Bath.

Nottingham.

Forbidding to pay such Respect to her Royal Highness, as is usually paid to the Royal Family, looks like another P. of Wales Discovery (say the Jacobites) as if People had leave given them to Doubt whether she were of the Royal Family; or so near as is believed to the Crown: Why else (say they) should the Respects which are usually paid to the Royal Family be Deny'd to her? And the Secretary himself forgets her Stile of Royal Highness, that every one may have a Pluck at her: Plain Highness must serve her Turn, till she Learn better Manners.

The Executioner gave K. Charles I. the Stile of his Majesty, when we was going to Cut off his Head.

Can the Queens Displeasure forfeit the Princess Title and Quality, which she has by being K. James's Daughter? Or must she have the Stile of Late, added to her Royalty, like her Father?

And the Bishop of London (say the Jacobites) who Run away with the Princess in his Jack-Boots, and Sword Drawn, to be the Man pitch'd upon, after her Late Royal Highness Return to London from the Bath, to give Orders to Dr. Birch of St. James's Church (in which Parish she had taken a House to Live in) not to pay her any of the Respects usually paid to the Royal Family, such as sending her the Text, to wait for her Coming, or make any Obeisance to her.

But no doubt it is all for the good of the Protestant Religion! And it is hard (say the Rogues of Jacobites)

bires) if when these fall out, some Honest Men do not come by their Rights!

Sir, it had been much to be Wish'd, for the Honour of the Government, That this Civil War of the *Royal Sisters* had not been so Expos'd.

And it had not been of less Importance, at least to her Majestys Rep. if the Extraordinary Greatness and Intimacy she has of Late Contracted with the Countess of D. had not been altogether so Notorious.

The *Jacobites* Laugh in their Sleeves, and make Observation, That our Godly Queen, who for the sake of Religion, has Forsaken her Father; should at the same time Caress the Great Instrument of his Sin, and his Shame.

Who, to Testify her Repentance, makes it her Common-Practice to Rail at K. James. Condescending even to call him Names, and the *Billings-Gate* Rethorick: And to disown all Obligations from him.

And for a Penance, she Submits to a Scandalous Office of an Informer, to Betray his Secrets, and his Friends who Trusted her: And, because she does every thing to the Utmost, she spares not to shew her Wit at Invention, where she wants Truth to fill up an Accusation.

For these Good Works, she is allowed now out of the Secret Service-Money, *Five Hundred pounds a Week*, Paid her by *Hen. Guy*, Secretary to the Treasury: And is to have an Order for Ten or Twelve Thousand pounds Arrears of a Grant given her from King James of Thirty Five Hundred pounds a Year, out of the Quit-Rents of Ireland. Besides the Extraordinary Presents from R. in a Corner, which no Body must know.

For all which she is so Greatfully Good Natur'd, as to Bragg in her Cabals how, Dextrously she can Manage this Government, that, as her Phrase is (and that not over Privately) she can make what she Please pass upon them: and, as an Instance, has Sold them a Treasurer, to Secure her own Payments, Sir E. S. that Good Man! Who never was Unconstant to his Principle of Changing to the Sunny side. This is not out of her Disaffection to the Go-

vernment, But some, you know, would rather loose their Friend than their Jest.

That *Sund.* should be a Pentioner of this Government, and so own'd by King *William* in the List of Pentioners, given into the Parliament, cannot be more Explanatory of his Declaration (say the *Jacobites*) than Queen *Marys* choosing Lady *D.* for her Confidant, is a Demonstration of the true Figure of her *Holliness*.

But that Father *Simon* alias, *Patrick*, should be pitch'd upon for Confessor and Guide of this Holy Confederacy, seems strangely Consequential: to all the Devotional Tracts Written in *Covent-Garden*.

And; the Education of the Young Lady *K. D.* in the *Protestant Religion*, being the pretence of this Kindness on the Sudden, that he should perform this Charge so Carefully, that, besides the Example of her Mothers Vertue, she has the Instruction of two other Penitents in the same Trade, Ladies of Skill, and Famous through the Whole Town (that we need not Name them) who are both *Roman-Catholicks*, and Daily Guests at the Countesses Table.

Not that her Ladyship retains the least Test of her former Conversation, but only in Zeal, to make Converts of them too: For this is a Reforming Age! And Generously like *Lot*, would rather Expose her own Daughter, to Learn all the Vices of *Sodom*, than fail in her Hospitality to these two *Angles*, who are come under her Roof.

But as the Bishop of *L.* (say the *Jacobites*) who thought he had Cemented the two Sisters unalterably, by making them Quit their Father, to meet one another, has yet liv'd to be made an Instrument in their Quarrel, the late Bishop of *E.* may have the same luck, in good time, with the Third Sister, who is now put into his Hands.

And the *Jacobites* desire us to consider, That this Child may come in her Turn to the Crown. For she is onely *not next in Blood*: And what Great Matter is that, so it be kept in the Royal Family? The Succession goes on still, tho' she should Usurp in her Sisters Life time. And if that should be for the Good of Religion——

There-



Therefore her Education ought to be a *Parliamentary* Concern, at least a *Christian*, not to leave an Innocent Child, where she can see nothing but, what may Corrupt her.

And if there can be any Cause sufficient to Warrant undutifulness to a Parent, this Lady has more to Plead, than either of her Sisters. For it must be Confess'd on all Hands, That her Mother is not the best Company for her in the World: And it would be an Advantage to her, if she could forget that she had such a Mother: And to the Government (especially to her Pious Majesty) that such a *Cabinet Councilor* had not yet come within *White-Hall*.

Sir, I cou'd heap up Instances of this Nature upon you, of which the *Jacobites* have Catalogues: Upon which singly, tho' the least stress is laid, yet by their Number they acquire a Weight. And in drawing up the Forces of the *Jacobites*, we must not only shew you their *Goliaths*, such as *De-Wit*, *Glen-Coe*, *Grandvul*, *Koin*, &c. each of which single is an Army of Objections against us.

But I must likewise lead out the *Setters* and *Small-Fry*, *Fuller*, *Young*, *Blackhead*, *Anron Smith*, and *Lady D.* for these, tho' not so Glorious, are as useful as the other. The *Lyon* cannot hunt without his *Jackall*.

Sir, I wou'd not have made this Muster, but to enflame your Zeal to Vindicate the Government, and Reconcile the *Jacobites*, of which they give us good hopes, if any tolerable Answer can be given to what is here Objected by them.

Wherein if you can be an Instrument, I suppose you will reckon it the most Glorious Scene of your Life; and not be Displeas'd with your Humble Servant, by offering these Objections of our Adversariys, to put it in your Power, to Oblige your Self and your Nation to so High a Degree, as to make them one with us again.

And now, Sir, in the same Freedom that I have Dealt with you, let me Intreat you, in your Management of all this, for the sake of these *Dull Jacobites*, that you would Curb the exuberance of your Wit, it is but lost upon them. They are a *Plain Down-right* sort of People, and Love

*Plain Sense and Reason*, they will never be able to understand you *Politicks*; when you refine them to that Degree as you do: p. 12. where you prove that King *James* will have no Regard to the *Non-Swearers*, who lost their Preferments, rather than take an Oath of Allegiance to King *William*, because of the Title which they think King *James* has to their Allegiance: For say you, *they did it not for his (K. James's) sake, but for another, and better Reason, for fear of being Damned.*

Now the *Jacobites* think that no King can have a better hold of any Subjects Loyalty, than of those who believe they will be *Damned*, if they be Disloyal.

And that (notwithstanding of all you say) every King would desire such Subjects, and consequently would Encourage such more than any other Subjects.

They are likewise utterly incapable of ever coming up to what you Advance p. 14. *That their very Boldness and Resolution in Opposing their present Majestys, will be thought no Virtue fit to be Rewarded by a Prince, that is, by King James.*

Your Reasons are Subtile. The first is, That their Opposing their present Majesties; is upon a meer Point of Law.

What if it were? Say the *Jacobites*, if that point of Law be Asserting K. *James's* Right? Will he for that Reason think it no Vertue, nor fit to be Rewarded? This passes a *Jacobite's* understanding!

But Secondly, you know they pretend *Conscience*, and the Law of *GOD*, unless you mean by a meer Point of Law, a Point of *GOD's* Law. And the very Page before (p. 12.) you confess that their Refusing the Oaths, and Losing their Preferments is for another, and a better Reason, for fear of being *Damned*.

And from thence you endeavour to prove that K. *James* owes them no thanks for it, because it is not for his sake they do it, but their own, for fear of being *Damned*.

Now the *Jacobites* will certainly say, that you prove your Assertion from quitecontrary Topicks. One, that King *James* will not care for the *Jacobites*, because they Act out  
of

of Conscience, only for fear of being Damn'd: The other, that K. James will not care for them, because they do not Act out of Conscience, but upon a meer Point of Law. This they call Fishing for Arguments; and he that seeks will find.

They desire to know whether it be a Fault to be Loyal upon a Principle? So that if we have any Reason for our Loyalty, we forfeit all pretence to Thanks or Reward? if we be Loyal upon the point of Law. Then no Thanks to you says the King (as you, say the Jacobites, would have him Speak) because you are Loyal, upon a meer point of Law. If we be Loyal upon point of Conscience. Then, no thanks to you again, for that is only for fear of being Damn'd.

Suppose then we be Loyal without any Reason in the World, but by meer Chance, or a Fancy, that, say the Jacobites, they find to be the only Loyalty you think Meritorious: Because, having no other Reason for it, it must be suppos'd to be only out of Love to the Kings Person, for a Handsome Nose, a Sweet Breath, Graceful Mien, Agreeable Temper, or what pleases your Fancy. But you must have a Care that you have no Solid or Substantial Reason, such as the Preservation of the Protestant Religion, Liberty, Property, &c. For then, no thanks to you, it is for them, and not the King you are Concern'd. But most of all beware of Pretending Conscience, For then it is only for fear of being Damn'd. A Weather-Cock Loyalty (say the Jacobites) fits you best, it will Turn and Wind, and not be troublesome at an Unseasonable Time, and therefore you think it deserves most Thanks: But they think, not from the King.

The Jacobites say, this Argument of yours overturns all Duty, Humane and Religious: And makes them wholly Inconsistent with any Gratitude or Reward, from Men at least: So that if Children or Servants be Dutifull, if Wives be Loyal, or Friends Just, here is no thanks, if they do it out of any Principle of Conscience.

But you do not Trust to these Arguments, you have another. That these Jacobites Boldness and Resolution in

Opposing their present Majesties — will be thought no Virtue by a Prince, who won'd make his Will Superior to all Laws.

That is, a Prince would not desire his Subjects to be Firm in their Loyalty to him, for fear they might be Firm likewise in something else that might Displease him.

This is too Superfine for these *Jacobites*, they Cry out, that it is the same as if a General should not desire Stout Soldiers, lest they should be as Stout, if they should Turn against him: As if a Man should desire a Weak Horse for his Journey, because if a Strong Horse should prove Subborn, he could dispute it harder with me. Or if I should choose Knavish Servants, and Fickle, whose Principle it were to Desert me, and take on with my Enemy, when ever they were Displeased, for fear if they they should be Firm to me, they might be Firm against me. All these, and Twenty other Instances of the like Nature are as Feasible, say the *Jacobites*, as that a Prince (let him desire never so much to be Absolute) should be displeased at the Firmness of his Subjects fidelity, or their having an Inflexible Conscience (as you Word it) as to their Loyalty.

The *Jacobites* profess, they can no more believe it, than that a Husband should be Sorry his Wife were True and Loving to him; lest if she should happen to Love another, she might be as True and Loving to him, because he found it in her Temper to be Firm and Constant in her Love.

These, Sir, are Flights of Jealousy in Prince or Husband, which lesser Wits than yours have the Happiness not to know: And therefore desire you would not throw away such Magnificent and Strong Sence upon them, for they shall never be the better for it, they would not be Disturb'd with it.

But yet they Confess, that you have found out Grounds for all this Jealousy, which they should never have thought on; and they stand amaz'd at the acuteness of your Wit, which could Search so Deep, as to find Reasons why Wives may Leave their Husbands, and Subjects Abdicate their Prince at their Pleasure. And nothing is so Surprizing

ing as these Reasons which you produce for this, viz. Because a Wife may be Ravished, and forc'd from her Husband, therefore it is Lawful for her to yield to an Adulterer, Nay, to invite him to come, and Drive away her Husband, to Intrigue with this Gallant under-hand, Contrive and Assist him to Frighten her Husband out of his House to save his Life, and then to make a Present of it, together with her self, to her Deliverer. And then it is Justly and Legally their own, for, What made him Run away and leave his House? And his Wife holds still Faithful to her Matrimonial Vow; she only Changes the Object, she is for Matrimony still: And therefore, by her Vow to her First Husband, she is Bound to the Second. She only Transfers her Allegiance: And therefore it is the same Allegiance still.

All this the Jacobites think is the Consequence of Comparing this Revolution, with the Conquest of the French King in Flanders, &c. (p. 7.) Because they are Ravished, and Forc'd from their Natural King, therefore you would Insinuate that your Case is the same, who Invited over a Foreign Prince, Intrigu'd with him under-hand, did Assist him to Frighten away our Natural and Lawful King, to Save his Life, and then made a Present of his Crown, together with your Selves, to your New Deliverer, from the Slavery of an Old Husband: And all his Possessions are now Justly your own, for, What made him Run away and Leave his Kingdom? We are still Faithful to our Oath of Allegiance; we only Change the Object; we are for Monarchy still; and therefore by our Oath of Allegiance to K. James, we are Bound to K. William (which is a Topick taken up in Soloman and Abiathar, and several of our late Pamphlets) for, say they, we only Transfer our Allegiance, and therefore it is the same Allegiance still, &c.

And the Jacobites desire you to remember, that Marriage is a Mutual Contract; and there is a Due Benevolence and Duty on both sides, which if either Party (the Husband as well as the Wife) shall Neglect, or be Guilty of Male Administration, why should he not be Depos'd, Propter Injustitiam Imperium, and Good-Womankind have the leave to choose

another Husband? And yet our severe Law will not allow it.

If you say there are Divorces in Marriage; and why not in Government?

They will answer, That for the Case of *Adultery only*, Divorce is Allowed in *Scripture*, and Consequently in our *Law*. But that neither *Scripture* nor our *Law*, Allows of any Case, wherein it shall be Lawful for Subjects to take Arms against their King, but on the Contrary, Declares it to be unlawful upon any Pretence whatsoever.

And they make use of this as a strong Argument against us. For (say they) The Law of God and of the Land, would have made Exceptions in the one, as well as in the other, if they had thought it Reasonable. And therefore that we must not make Exceptions against the Laws, both of God and Man.

But to come close to the Matter without Smiles or Innuendo's. They Desire your Answer, whether if *Dixmuyde* and *Furnes* had Invited the *French* to come thither, and had Betray'd these Towns into their Hands, whether this could, in Justice and Good Conscience, have excus'd their Transferring their Allegiance, and Swearing Oaths to the *French King*?

If you do not speak plainly to this, they say, you do not come up to the Case in hand.

Unless you will say (as some of late have done) that the *P. of Orange* has Conquered *England*, as much as the *French King* has *Dixmuyde*, &c.

And that tho' he does not at present set up the Title of *Conquest* (for what Cause he thinks fit) yet that he has it in's Sleeve, and may justly set it up when he Pleases, For which *Gilbert's Pastoral*, and several other *Licensed Pamphlets*, have already made way. And then we all hold our *Lives*, *Estates*, and *Liberty*, only at his Good Pleasure.

I cannot Imagine why the Parliament does not take Notice of these sort of Pretenders to Politicks, who would make them all absolute Slaves, under the Arbitrary and Despotick Power of a Conqueror!



You say in the same place (p. 7.) That the Principle of Rights of Hereditary Kings to their Crowns, being Sacred and Inviolable is Dangerous to the Unfortunate, because it lays a Necessity upon the Conqueror, to take away his Life (if he can) as well as his Throne, since he cannot lose his Throne, without losing of his Life.

This (say the Jacobites) is the very Reason which Frightened K. James away, for he Observed in his Father's Words, that there are but few Steps 'twixt a Prince's Prison and his Grave. And tho' some Kings have been suffered to Live some time in Prison, as Edward the Second, and Richard the Second, &c. Yet it still ended in their Murther. Therefore K. James the Second had no mind to stay any longer in Prison, lest he might have made another of the Number.

But it often falls out, that the Murther of one, will not Secure the Usurpers Title: And therefore Richard the Third Murther'd all he could get, who stood 'twixt him and the Crown; as did *Athaliah*, O. P. &c. And there are many Examples of the like in History: And these Jacobites do think, that this Consideration should rather Operate against such Bloody Attempts (which cannot stop in one or two single Murthers, but Run often to the Destruction of whole Families, and even Nations) rather than against the Right of Succession, in Hereditary Princes: The Preservation of which would have stopt these Oceans of Blood, which have Drown'd many Great and Wealthy Nations, for their Violating of this Sacred and Inviolable Right.

But you say, Sir (p. 8.) That if this be so, Princes have no Remedy against the Injury of Neighbour Princes — for it is only the fear of Conquest, and losing their Crowns, that can keep Princes in Awe, and bring them to Just and Equal Terms.

This the Jacobites say, is too great a Reflection upon Kings, as if there were not a Just King in the World: And your putting it in these General Terms, without an Exception, they say, Discovers you to be no Friend to Monarchy.

But even as to the Argument. Have Princes no Remedy against the Injury of their Neighbour Princes, but taking their Crowns from them? Does every Injury deserve so great a Reparation? When a King Grants Letters of Mart, is not that some Remedy, short of Dethroning his Neighbour Prince who has Injur'd him? If I owe you a Penny, it is just to take a Thousand Pounds for it?

It will be Convenient, Sir, to Explain this a little further.

Page. 9. You shew the Necessity of Swearing to a Conqueror, because the whole Nation cannot Run away.

Answer. If the whole Nation were against him, there wou'd be no need of this Question in our Case: And for particular Persons, you know the *Cavaliers* Refus'd to Swear to *Oliver*, or the *Rump*. And yet, tho' Persecuted, they were not Destroyed.

No Conqueror will think it his Interest to Imbroyl his new Acquisition, by falling upon a Great part of the People, to Drive them to Arms: And if the Dissenters be but a small part of the People, than your Objection Ceases; it is not the Case of a *Whole Nation*, nor the *Major Part*.

The *Jacobites* do likewise Quarrel much at your Argument, p. 14. That *K. James* would use the *Non-swearers* ill, because the *French King* used the *Hugonots* ill.

They say, there is no Consequence. They say, there is a vast Difference 'twixt *K. James's* Character, and that which goes with some Men of the *French King*: The one a Mild and Merciful Man in his own Nature, the other as some would make you believe, of a more Fierce and Cruel Temper.

But that which is a Greater Security, is the Disproportion of the *Hugonots* of *France*, to the *Protestants* of *England*.

The *Protestants* are Two Hundred to One *Papist* in *England*: The *Hugonots* are not (as some Compute) One to a Hundred *Papists* in *France*.

Now, tho' there might be Reasons for Destroying, or Banishing Two Men for the Safety or Peace of Two Hundred,

dred; yet (say the *Jacobites*) the Argument will not hold to Destroy Two Hundred for the sake of Two.

But lastly, they say, The Difference is Great, 'twixt the *Non-Swearers* of England, and the *Hugonots* of France, as to the Principles of Loyalty.

For tho' the *Hugonots* stuck to this *K. Lewis*, against the Prince of Conde. Yet this was no Religious Quarrel. Both these Princes were *Roman Catholicks*: And so they had not the Byass of Religion on either side.

But it cannot be deny'd that they have often *Rebell'd*, and made many Dangerous Commotions in France of Old.

And we know it was said (how true I cannot tell) that the French King had Discovered Plots and Combinations amongst them, even in Favour of the *P. of O.* so long ago, which was the Reason of that Persecution, for which he is so much Blam'd.

Whether there be any Truth in this or not, yet it is rendered the less Improbable; because of our mighty Braggs, that the *Hugonots*, and *Hugonot Converts* are in League with us, have Invited us over, and are ready to Joyn us, upon our *Descent*, for whom we carry Armes, and Depend upon them to Rise with us, and Declare for King *William*, as soon as he is Able to Protect them.

The Answer to Great Britains Just Complaint acknowledges Frankly, p. 47. in these Words. *The French King knows, that if he be Invaded by a Protestant Prince, these Men will Endanger him by a Revolt.*

How far this will Justify the French King, in desiring to be Rid of these Men, we need not Dispute. But I could wish that you had not Mentioned that Matter at this time: For there is none but must see, that their Case is *totò Còlo*, different from that of our *Non-Swearers*, who suffer Expressly for a Principle of Loyalty: And they for the Contrary.

Your 15th. Page, moves the *Jacobites* Spleen very much. You are there Bemoaning your self, *What would become of the Church of England if K. James should Return?* By which

(say they) you only mean your selves, the *Swearing-Clergy*. Now, they say, that you cannot be Ignorant, that the *Non-Swearers* do think themselves the True Church of *England*, and the others, though more Numerous, to be the *Deserters*.

O but say you, in the Name of the *Swearing-Clergy*, they would, it may be, Hang us in that Day, and possibly Exchange *Smithfield* for *Tyburn*.

This the *Jacobites* say, is only a twinge of an akeing Conscience. And they wish much rather, that you should live to Repent, like *Peter*, who Denied his Master, out of Fear.

But that Grace was not given to *Judas*, who Betray'd Him out of *Covetousness*: And he was Delivered over to the most Terrible Executioner, the Shame and Confusion of his own Guilt.

But why do they fear the Cruelty of the *Non-Swearers*? They are Generally Mild, and shew Signs of Good Nature enough. They who are so much for *Passive-Obedience*, and practise it, are thereby in a Good Preparation of mind, towards Christian Humility, Resignation of themselves to God, Forgiveness, and even Loving of their Enemies: And till they do something Contrary to this, they think we ought, in Charity, to put the best Construction upon their Actions.

But you Discover what it is which Frightens the *Swearing-Clergy*; and makes them so Apprehensive of Revenge from the *Non-Swearers*. And that is, the hard Words they Receive from some of them. They call us no better (say you, p. 15.) than *Hereticks*, and *Schismatics*, and *Perjur'd Apostates*.

Alas! Did they do it! 'Tis a very hard Case! But (say the *Non-Swearers*) What would you have us Call you? Either, You or We are *Schismatics*, and *Apostates* from the Doctrine of Christ, as formerly Professed in the Church of *England*. And would you have us to take the Blame off You, to lay it upon our Selves? And if we believe you to be *Perjur'd*, and would Reprove you for it, in the Christian Method, What shall we call *Perjury*, but *Perjury*? If

This

you will tell us a more Gentle Word, you shall be Grati-  
fy'd with it.

But you say in the same Page, *They* (the Non-Swearing Clergy) *seem to Comfort themselves under their present Sufferings, more with the sweet hopes of Revenge, than any great expectations of future Rewards.*

This is not (say the *Jacobites*) so very Charitable a Censure in the *Swearers*. By this you free them from *Covetousness*, and making *Interest* the Guide of their *Conscience*; only you think they cannot want a little *Sweet Revenge*: Because their Provocations have been Great; and you would think it very *Pallatable* if their Case were yours.

But, say the *Jacobites*, if they be afraid of an after Reckoning, they should behave with greater Moderation now: And not Hunt us with Messengers and Proclamations, if we Print a Word in our own Vindication, at the same time, that they are Provoking us to tell our Scruples openly, and that they will Answer fairly, and take no Advantage.

Among other Examples of Cruelty in this Sort, they Instance in the Case of a Young Lad of 12 Years of Age, *Thom. Ross*, his Mother a Widdow, and Lives upon Charity. This Orphan was found with a Paper in Defence of *Passive Obedience*; it was Doctor *Tillotson's* Letter to Lord *Ruffel*, and the *Trimming Court Divine*: And because he would not tell, or may be could not, where he had them, he was, without any Tryal at Law, or Jury charg'd with him, first set in the Pillory, and then Fin'd a *Hundred Mark*; which his Mother not being able to Pay, he has Lain now *Two Years* in *Newgate*, and is there still, and no Applications have Prevail'd, tho' his Poor Mother offer'd Part of the Fine, that is, all she had in the World for his Release. Excessive Fines was once a Complaint.

Of which the *Jacobites* shew another Instance in the Case of Mr. *George Sheels* a Clergy-Man, who will not *Swear*, but Read the Liturgy of the Church of *England* in his own House, and did not Deny some Devout People who sometimes came thither, the benefit of Joyning in the Common-Prayers of the Church. For which Fault alone, he was Fin'd

a *Hundred Marks*, which being much above his present Ability. (for he is Depriv'd, and has nothing where-withal to Subsit a Wife and Parcel of Young Children) he Lay *Three Monthes* in *Newgate* for his Fine. Add to this the Imprisonment of Arch-Deacon *Fitz Gerald*, Mr. *Collier*, and Mr. *Newton*, *Three Non-Swearing Clergy-Men*, this last Summer, without having any thing to lay to their Charge. And Dr. *Bryan* Sent to the *Gate-House* for Reading the Common Prayers, The several Lords and Gentlemen Committed without any Information upon Oath, contrary to Law, has been brought before the Parliament. Many more Instances the *Jacobites* offer to give of the like Usage from us; and they desire a List of all whom we have Pardon'd since the Revolution, who have come under the Last of the Law, to teach them by our Mercy, to return our Kindness.

They likewise mind us, That the Refusal of the Oaths was not at first thought so Heinous a Matter, but that the Parliament Allowed *Twelve* of the Clergy who should Refuse it, the *Third* of their Bishop-ricks or Livings, during Life; and it was left to K. *William's* Clemency, to Name which *Twelve* of the Depriv'd Bishops or Clergy he Pleas'd.

But he was Pleas'd with none of them: And their Successors (whom the *Jacobites* call *Intruders*) follow, say they, the Example of his Charity, and keep all they can get to themselves.

They (the *No-Swearers*) *hope to Live* (say you *hid*;) to see the Swearing Bishops and Priests, the Concepts of *Princes and People*.

This does not shew, say the *Jacobites*, that they are Greedy of Life. For they may see that every Day they go into the Streets. The Turne of the Clergy this Revolution, has made them in a Literal Sence, the *By-word* of the *People*.

O but their great Grief is, That if we had a *Jacobite* Parliament, they would make no Scruple to Declare the Legitimacy of the Prince of Wales. p. 18.

That need not, say the *Jacobites*, for he is Legitimate, by all the Laws in the World, without their Declaration, unless



less you think that *Three or Four Foolish Ballads*, and *Drunken Songs*, Laught at now by those who made them (for they have serv'd the Turn for which they were intended) can Disinherit a Prince, or any other Man of his Birth-Right: For there is no other Evidence against the P. of *Wales*, no one Information of any Person whatsoever, no Sentence of any Court, nor has even the present Parliament said one Word against his Legitimacy.

There is a Terrible Discovery in the Words following, viz. *They would take care for new Jacobite Tests, to Renounce and Abhor all the several Hypotheses and Principles of Government, which have been Urg'd to Justify our Submission and Allegiance to their present Majesties*

These *Jacobites* are a Cruel sort of People! It is Ten to One, but they might do all this. And then we must be saying and un-saying all over again. But they who have done it twice or thrice, will find it easier and easier; they will never want Distinctions. And Shame is over —

But besides the *Jacobites* say it is impossible for them to Reproach you, more than you do one another. Even the chief Top-Men of your Party. For Example. When K. James lost the *Boyn*, then Dr. *Sherlock* thought it would never be Day. He Immediately cry'd up *Success as Divine Right*. And upon that Point he Staked down his Soul to all Eternity, and all theirs who would be perswaded by him. *Vide* Dedication to his Book of *Judgment, and of Death*. 'Twill these two, he only found Conversion.

But since that the *Whore Success* has been Court-ing that Handsom Portly French King, Waited upon him at *Mons, Namure, Steenkirk, the Rhine, Savoy, Dixmuyd and Furnes*, and we know not where it will End.

Therefore it is good to look about, and Damn that Doctrine of *Success* in time, before it be made use of against us.

For this Great Work *Tillotson* is set up, to pull down what *Sherlock* had so Artificially built.

And he does it Effectually (but not with so great Respect to his old Friend) in his Thanks giving Sermon, before quoted p. 30. where he tells us, that *The Cause must be first Manifestly Just, before Success can be made an Argument*

ment of GOD'S Favour to it, and Approbation of it—  
*Meer Success* is certainly one of the worst Arguments in the  
 World of a Good Cause, and the most Improper to Satisfy Con-  
 science— And yet does in a very Odd, but Effectual way,  
 satisfy the Consciences of a Great many Men, by shewing them  
 their Interest. And p. 17. Knowledge and Skill to Devisè Mis-  
 chiefs, and Power to Effect it, are the true Nature and Cha-  
 racter of the Devil and his Angels. What Jacobites could have  
 Dam'd the Doctrine of Events more Effectually!

And when they see such Great Doctors fall out among  
 themselves, in the Method of Satisfying their Consciences, as  
 to this Revolution, it is a mighty Scandal to them, and a  
 Tentation to think, that having forsaken their old Founda-  
 tion, they are yet to seek where to settle upon true or cer-  
 tain Principles.

*Meer Success*, says Sherlock, is Divine, says Tillotson, it is  
 the Devil and his Angels. And each Ventures his Soul upon  
 the Truth of his Hypothesis, because an Error in this In-  
 volves them in Rebellion, which both of them do Confess, to  
 be a Damnable Sin.

But as to this Principle of Doctor Tillotson's, I must tell  
 you, that the Jacobites are very well pleas'd with it, viz.  
 That the cause must be first Manifestly Just, before Success  
 can be made an Argument of GOD'S Favour to it, or Appro-  
 bation of it.

And they hope now to come soon to a Good Conclusion,  
 the Case being thus Stated upon its True Bottom; There-  
 fore we must suppose that it was Manifestly Just, to Plot  
 against K. James, while he was upon the Throne, and to  
 assist the P. of Orange against him, otherwise the Success of  
 this Revolution can be made no Argument of GOD'S Favour  
 to it, or Approbation of it.

The Great Terror before us was Popery, and the most po-  
 pular pretence for what we have done, was Securing the  
 Protestant Religion.

And whether Religion be a Manifestly Just Cause for tak-  
 ing Arms against our Natural Prince, the Jacobites say is  
 as Manifestly Decided, as any principle of the Church of Eng-  
 land, or any Act of Parliament in our Statute Book.

They

They say moreover, that this same Dr. Tillotson has gone a length in this, beyond whatever the Church of England own'd in her highest Altitude of *Passive-Obedience*: Which is, to make it Unlawful, even to Preach the Gospel, without leave of the Civil-Magistrate; unless we can prove our Mission by Miracles, as the Apostles did: This you will find in his Sermon upon *John 24. 14. S. 2. p. 11. Preached before K. Charles II. at White-Hall, 27 April, 1685.*

And that this Doctrine might be thoroughly Infill'd and Propagated, he Instructed the House of Commons in a Strain even beyond this, in his Sermon, Preached before them, *5. Nov. 1678. upon Luke 9. 53, 56. where he infers that Religion is good for nothing but Temporal Refinement, and that chiefly to prevent Rebellion: And that Rebellion is worse than Atheism or Infidelity. "For, let any Man (says he, p. 26.)* "say worse of Atheism and Infidelity if he can. And for "God's Sake, *What is Religion Good for, but to Reform the* "Manners and Dispositions of Men, to Restrain Humane "Nature from Violence and Cruelty, from Falsehood and "Treachery, from Sedition and Rebellion: Better it were, "there were no *Reveal'd Religion* ——— than to be Act- "ed by a Religion that ——— is continually Supplanting "Government ——— Teaching the Lawfulness of Deposing "Kings ——— Such a Religion as this, is as bad, or worse "than Infidelity and no Religion, p. 21. and a Great deal more to the same purpose, which makes it more Eligible to Renounce *Christ*, and all *Reveal'd Religion*, than to allow of the Lawfulness of taking Armes against our King, upon the Account of Religion.

I hope he will think it worth his while to Explain these Matters for the sake of others, as well as the *Jacobites*, for in Truth, Sir, they carry a very strange Aspect, and Stumble very Well-Meaning Men. Together with his Letter to Lord *Ruffel*, and Prayer on the Scaffold with his Lordship, which are so Notorious, I need not Repeat them. As likewise these Passages in Doctor *Sherlock's* Sermon, upon the Discovery of the *Phanwick* and *Republican Plot* at *Rye-House*. Printed *Nov. 1683.*

Where, after Disproving the pretence of Rebelling for Liberty and Property, he proceeds to the Grand pretence of Religion.

The Liberties and Property of the Subject (says he p. 2.) is an Admirable Pretence to Deprive the Prince of his Liberties and Properties; and those who have any Liberty or Property to loose, seldom gain any thing by this: For when you have secur'd their Liberties and Properties against their Prince, it is a much harder Task, to secure themselves from their Fellow-Subjects. But let us hear him as to Religion.

Page 2. " It is a dangerous way for Men to Rebel, to save their Souls; when God has threatned Damnation against those who Rebel; But this is as Vain a Pretence as Liberty and Property; for no Men Fight for Religion, who have any.

" Religion is a Quiet, Peaceable, Governable thing; it Teaches Men to Suffer patiently, but not to Rebel.

Page 6. " How do Men Abhor a Religion which is Honour'd with Blood!

Page 7. " It was sufficient to prove any man a Papist, who durst own it possible for such Good-Men to Rebel, or Plot against the King and Government?

" We had been more secure from the Papish Plot, than, for ought I know, we may be yet, had not these Men abused Peoples Fears, and Dangers of Popery, to the Disturbance of the Government, and to the carrying on their Antimonarchical and Fanatick Designs.

" And thus the poor Church of England, which has escap'd the Rage and Fury of Rome, had like to have been Sacrificed to a True Protestant Zeal. — How things proceeded after this, to the Disturbance of the publick Peace, and the Interruption of the Ordinary Courts of Justice, you all know as well as I; and Wise Men quickly Saw, and Honest Men could not forbear Warning the People, whither those things Tended: And they men with a good Reward for it; they were all Papists in Masquerade, and especially, the Loyal Clergy were Loaded with all the Contempt and Ignominy, which an Inrag'd and

" Enve-

“ Envenom’d Zeal, and some Witleſs Scriblers could caſt on  
 “ them. Whole Volumes of Phamphlets flew about, to poiſon  
 “ the people, with Lewd and Seditious principles: But to  
 “ Talk, or Write, or Preach about *Obedience to Govern-*  
 “ *ment*, or patient Suffering for a Good Cauſe, was to Be-  
 “ tray the *Proteſtant Intereſt*, and to Invite a *Papiſh* Suc-  
 “ ceſſor to Cut our Throats: And what all this ends in,  
 “ thanks be to God, we now ſee, and I hope, time enough  
 “ to prevent it.

Page 11. “ There is nothing more expreſſly contrary to  
 “ the Reveal’d Will of God, than Treasonable *Plots* and  
 “ *Conſpiracies* againſt Sovereign Princes: And tho God does  
 “ many times *Permit* thoſe things to be done, which He  
 “ has forbid to be done, or elſe no Man could ever be  
 “ Guilty of any Sin; yet his forbidding of it is a plain  
 “ Argument that he does not *Approve* it, that He will not  
 “ *Countenance* it, nay that he will not *Permit* it, but  
 “ where He ſees Great and Wiſe Reasons to do ſo.

[The Doctor has Recanted this, in his *Cafe of Allegi-*  
*ance*, and taken away the Diſtinction ’twixt Gods *Permiſſi-*  
*on*, and his *Ordering* of Evil, it would not ſerve this Turn:  
 Therefore he ſays now, that God not only *Permits*, but is  
 the *Author* of all the Good or Evil which Happens, either to  
 Private Perſons, or Publick Societies, &c. *Cafe of Allegi-*  
*ance. p. 12.*]

But let us go on with his Sermon.

Page 13. “ Christian Religion — requires us to Obey  
 “ our Superiours in all Lawful things; and Quietly to  
 “ Submit and Suffer, when we can’t Obey. He (the Bleſ-  
 “ ſed JESUS) Liv’d in Obedience to the Civil Powers;  
 “ and tho’ the Jewish Nation, which was a Free People,  
 “ the Lot and Inheritance of God Himſelf, were then in  
 “ Subjection to the Romans, yet he would not give them the  
 “ leaſt Encouragement to ſhake off the Yoak, but Com-  
 “ mands them to give unto *Caſar*, the things that are  
 “ *Caſars*.

Page 14. “ Christianity Defended it ſelf, only by a Re-  
 “ ſolute and Patient Suffering, for the Name of Chriſt.  
 “ This is the true Temper and Spirit of Chriſtianity. Under



" the most Barbarous and Persecuting Emperors, no Christian  
 " ever Suffer'd as a Rebel."

" Papists Plot and Conspire the Death of a Protestant  
 " Prince, to bring in Popery: And profess'd Protestants, it seems,  
 " do the same thing to keep out Popery."

Page 15. " If the Consciences of Subjects will serve them  
 " to Rebel for Religion, it seems a very hard Case, if the  
 " Conscience of the Prince, must not allow him to Hang  
 " em for their Rebellion—"

" The Truth of this is Readily own'd, when it is apply'd  
 " to the Papists."

Page 18. " The Church of England her self, has been a  
 " Martyr for Loyalty."

Page 19. " the Life of our King (King Charles II.) and  
 " the Ruin of his Government, was laid in a mighty Zeal  
 " against Popery, and for the Preservation of the Protestant  
 " Religion."

Page 20. " Tho' few Men dare own it, yet the Actions of  
 " too many Sufficiently Proclaim, that they think they may  
 " Strain a point, and Dispence with Strict Duty, when it  
 " is to serve a Good Cause, when the Honour of God, and  
 " the Interest of Religion is Concern'd—— Thus it is  
 " too often seen, that Men who begin with a Zeal for Re-  
 " ligion, slip Insensibly into State-Factions, and are Engag'd  
 " Vastly beyond what they first Design'd, and Engag'd so  
 " far, that they cannot Retreat with Safety or Honour,  
 " but must either Conquer, or be Conquered."

Page 21. " I doubt not but many Men have Dy'd Re-  
 " bels, and Suffer'd as Traytors, who, at first, did as much  
 " Abhor the thoughts of Treason and Rebellion, as any of  
 " us can. Thus I doubt not, but it was in our Late  
 " Troubles, and thus I believe it is at this Day."

Page 23. " We saw all the Zeal, and all the Intrigues  
 " of Forty, and Forty One return again, and yet it was an  
 " Unpardonable Crime for any one to say so, or for any  
 " Man to look as if he thought so."

Page 26. " Let us Bless God, and let us Honour our  
 " King, and Receive him with Joy and Thanksgiving, as a  
 " New Gift and Present from the Hands of God."

" Page 21.



Page 24. "A true Christian Zeal will not suffer us to transgress the strict Bonds of our Duty to God, or of our Duty to Men; especially to Kings and Princes, whatever Flattering prospect of Advantage it may have. To Lie, to For-swear our Selves — To Reproach and Libel Governours, in Church or State, to Stir up, or Con-  
 "tinue with the least thought, any Plots, Seditions, or  
 "Rebellions against the King, is not a Zeal for O'D D, nor  
 "for Religion."

Thus Dr. Sherlock, Excellently!

Now then to come to our Application. All this must be false, if it was Lawful to Plot against K. James, and Joyn with the P. of Orange, for the Preservation of our Religion, Liberty, Property, or whatever other Pretence.

Secondly (say the Jacobites) if it was unlawful to Plot against K. James while he was upon the Throne, then the present Revolution, notwithstanding it's Success, must still remain Wicked, because, as Dr. Tillson has said, *The Cause must be manifestly just, before Success* &c.

And thus he proves it to be in the present Case, in the Words immediately following, viz: *If the Cause of True Religion, and the necessary Defence of it (against a False and Idolatrous Worship) be a Good Cause; Or, if the Promotion of the Common Liberties of Mankind, against Tyranny and Oppression, be a Good Cause, than Ours is so. And this needs not be proved, it is so glaringly Evident to all the World.* Thus the Dr.

And it is every Word of the Proof he brings in all that Sermon, and is Answer'd in what goes before. *The same Hand, and say nothing* This (say the Jacobites) is the Ultimate Reason of the Letter to France, which is our present Subject, and is taken Notice of before, viz. that he will Dispute with none who do not feel the Force of his Arguments: at the first Hearing — that they are *Simple Sentences*, &c. Letter p. 26.

And now the proof is That it is *glaringly Evident to all the World*. This (say the Jacobites) the Dr. meant for a joke, for he knows *all the World* is not of his Mind. And a *glaring* Light is the fullest Light can be, it Strikes

one Blind. But they tell him of a *Glorious Comet* hangs over these Nations, which he Mistakes for the Sun, and because it Lighted him over to *Lambeth*, he is resolv'd to see by no other Luminary, least it should show him the way back again.

It was this (say the *Jacobites*) *Glared* in his Eyes, that he could not see, what the *Poorest* *Dealers* in Divinity have at their Fingers ends, and it is one of the *first Principles* Taught among the *Casuits*, viz. That not only the *Cause* must be Good, but the *Means*. That a *Good Cause* will not Justify *Wicked Means*. That we must not Lye for GOD, that their Damnation is just, who do *Evil*, that Good may come of it. Therefore, there was something more to be said, besides the *Cause* being *True Religion*, which is all the Doctor Urges.

We know that all *Pretextes* are *Good*: For if a thing were not *Good*, it could not be a *Pretext*. No Man *Pretexts* to do *Wickedly*. And the better the thing is, it makes the better *Pretext*; therefore, *Religion* is the General *Pretext* for *Rebellion*. But, as before is said, *Religion* must not be serv'd by *Means*, which that *Religion* does forbid, that would be to Destroy *Religion*, to please GOD by breaking His Commandments; to take Service with the *Beelzebub* for the Cause of CHRIST.

We have no Dispute with the *Protestant Jacobites*, but concerning the *Means* of Preserving our *Religion*. They say, the *Means* we take are not Justifiable; And for you, Sir, to say nothing at all to this, but that it is *Glorious*! The *Jacobites* think was because your Understanding was *Dazled*; and they take it as a *Yielding* of the Cause.

But besides they say, that by this, you have Absolutely Declard, that *Protestant Religion* you now *Profess* to be worse than *Infidelity* and no *Religion*. And that without Debating particulars, or, at the *first Hearing*, as you now would have it. And that all this follows unavoidably from your own Words in the above quoted Sermon upon the 29. Nov. p. 21. where only putting in your now Doctrine of *Resistance*, instead of the Word *Parity* which the *Jacobites* think but two Names for the same thing, then these

are your own Words. viz. We will at present admit Resistance to be the True Religion, and their Doctrine of the Lawfulness of Deposing Kings — as in Truth it is, the Doctrine of this Religion: In this Case, would not trouble my self to Debate Particulars; but if in the Gross, and upon the whole Matter it be Evident, that such a Religion as this is as bad or worse than Infidelity, and no Religion; this is Conclusion enough to a Wise Man, and as Good as a Demonstration, that this is not the True Religion, and that it cannot be from GOD. These are the Doctors Words. And he says all this of Popery, only upon the Account of its containing the Doctrine of Resistance. But he makes a Notable Discovery, p. 24. Where he tells us. "That many have all along held and believ'd these Doctrines of Deposing Kings, and of Absolving their Subjects from Obedience to them, and have frequently put them in Execution, though they have not thought it so Convenient at all Turns, to make Profession of it. It is a certain sort of Engine (says he) which is to be Scru'd up, or let down, as occasion serves; and is commonly kept like Goliath's Sword in the Sanctuaries, but yet so that the High-Priest can Lend it out upon an Extraordinary Occasion. These are the Doctor's own Words. And the Jacobites leave the Application to himself. And hope they need not fear now that he has got the keeping of our Goliath's Sword. Let him take care to whom he Lends it. All the Dissenters (but those of the Church of England) are Sueing for it. The Socinians want not hopes that it will come to their Turn at last.

But if another Turn come first, then, says your Letter to a Friend, p. 19. Those who in the Late Reign were the Great Advocates of the Protestant Cause, will be Disgrac'd at Court, Thrown into silence, their Authority Weaken'd, and their Persons Reproach'd, both by Papists and Jacobites.

The Jacobites Guess who are Meant by this; and say, that those who were Advocates for the Protestant Cause in the Late Reign, and Preach'd down the Deposing Doctrine, as a Mark of the Beast, and shall come about in this Reign, and own Publickly that they were Mistaken, and both Preach and Practice now Bare Fac'd, that same Popery they

Damn'd before, deserve not the Name of *Protestants*, but *Apostates*.

But on the Contrary, those who adhere constantly to their Principles, which they profess before this Turn, do preserve their Authority and Respect, in the midst of the Reproaches of those who are Griev'd, that they Live to be a Reproach to them. And, if they should not find Suitable Rewards for their Constancy in this World, it is laid up for them in Heaven.

The *Jacobites* give us Instances, where the Depriv'd do Force Witness and Attestation, even from their Deprivers, who sometimes forget themselves, to Comdemn what themselves have done. Which brought an Old *Sier*, as the *Jacobites* do certainly Assure us; to beg My Lord of *Canterbury's* Blessing, and therein his Pardon, the Third Day after he had lay'd his Hands upon the Intruder into his Throne. But the Arch-Bishop stop'd his Lordship, as he was Kneeling, and ask'd him, if he had forgot what he had been doing on Sunday?

In the following Pages 20, 21, you shew the Miseries of a Civil-War, which you say must follow, if the *Jacobites* should Assist K. James; for that K. William will not Deserve nor Abdicate: And you are resolv'd to Assist him against K. James.

The *Jacobites* Laugh at this Argument. It is like the Old Saying. *The second Blow makes the Quarrel*. I Turn you out of your House, and desire you to make no Disturbance about it, because I am Resolv'd not to part with it.

The *Jacobites* say, That if we will not Assist K. William, but let K. James Deal with him and his Foreign Troops, we shall have very little Civil-War.

Now which of us is in the Right or the Wrong, must depend upon the Justice of the Cause. And that is the Issue to which the *Jacobites* always Press to bring us.

But Indeed, Sir, you have given a very unlucky Instance, p. 20, where Aggravating the Miseries of a Civil-War, you bid us look into Ireland, and see to what a Heap of Rubbish

*The Flooding and Foulful Country is Reduc'd, by being the Scene of a three Years War.*

Here the Jacobites desire us to take a Specimen of the Advantage of a Civil-War and Rebellion, to Defend our Rights, &c. when that Country could not have Suffered so much in the Reign of Twenty Tyrants, as by that Short Civil-War of Three Years. They desire us then to think of the Consequences of Entailing many Years Civil-War (for ought we know) upon these Nations: York and Lancaster lasted a Hundred Years, and this War (in all probability) will not cease while R. James or the P. of Wales, or any of their Issue stand nearer to the Crown, than the present Possessors: Which may be till England be Reduc'd to a Heap of Rubbish like Ireland. Therefore they desire and request, that we would Consider in time, for the Preservation of England, and the Peace of our Selves, and our Posterity, before it be too late. And not to Flatter our Selves, into our own Ruin, by the Notion of our Draining France, in the Lengthing out of this War, for we have try'd Three Campaigns, and find it is not to be done suddenly, by Force, unless Lewis would lend us some of his Generals; It being said Publickly in the House of Commons, that England had not a Man fit to make a General of Horse: I think we must have a little of his Money too, for he is not half Drain'd so Low as we are; nor has this War made him such Miserable Subjects, no not in Dauphiny, so Poor, so Harra's'd, so Ruin'd as they are in Ireland, almost (says Lord Sidney in his Speech to the Parliament there, 5. Octob. 92.) to an utter Desolation of the Country. And yet he tells them, That the Necessity of his Masters Affairs, Compels him to Ask a Supply from them, at a time, when the Kingdom is in so Low a Condition, and hath Suffer'd so much in the War. On the other Hand Grand Lewis, has as the very Dutch News tells us) not only freed Dauphiny from all sort of Taxes for Ten Years to come; but sent them Great Quantities of Corn, and other Supplys, that his Subjects may not feel the War, which he has carry'd on to this Day, without imposing one Tax upon his People: For he has found a way to make War at his Enemys Cost, and cause them to bear



his Expence, at least, so much of it, as to make the Rest very easy at Home.

He lets us Fortify Towns, and then takes them from us without Trouble, with all our Magazines, Stores, &c. He Trades with our Ships, which our Merchants send abroad, and is at no more Charge than to Conduct them in to his Ports. There is hardly a Post but brings us News of the Increase of this Branch of his Revenue, which by their own Losses, the Merchants have Computed to several Millions Sterl. in Cargo, besides the Loss of above Two Thousand of their Ships, some of Great Force, carrying some Forty, some Fifty Guns, little Inferior to Men of War. Nor have our Men of War escaped much better. Last 13. Nov. 91. There came a List into Parliament of more than Thirty Men of War, taken by the French, and otherwise Lost by several Accidents, and Eight Disabl'd since the Year 88. and the List is well Increas'd since that time. To Ballance all this, the French had one unlucky Accident at Sea last May, 92. Whereby they lost the Hulks of Sixteen Ships, the Guns and Rigging Sav'd, but not one Sunk or Taken in Fight, tho' we were twice their Number: And I must tell you, that the Jacobites think us Horrible Ridiculous, even to Madness, and that it must appear so to all Mankind, to see us so Transported with this, as to Equal it to the Miraculous Deliverance of Israel; and Overthrow of Pharaoh, &c. in the Red Sea, as you have heard from Dr. Sherlock: But that his Predecessor in Paul's, has learnt to Cant as far beyond him, as he has got in Dignity before him. In his Thanks-giving-Sermon, 27. Octob. 92. p. 25. He says it was *The Greatest and Cheapest (Sea Victory) that ever the Sun saw, from his first Setting out to Run his Course.*

This, the Jacobites say, they can Forgive in him for several Reasons: And because he makes an Humble Apology for it in the same Sermon, p. 8. in these Words, viz. *The Excess of Knowledge and Wisdom ——— if attended with Pride ——— is very Dangerous, and does many times Border upon Distraction, and Run into Madness.* For Example. p. 33. He Flatters K. William to his Face, even to Blasphemy, giving as High a Character of him, as could be said of CHRIST him-



Himself, with Relation to His Humane Nature, viz. That he does *Limit* the Divine Perfections, as far as the Imperfection of Humane Nature, in this Mortal State, will Admit. And yet in the same Breath, p. 34. (he says) *It is Beneath an Honest and a Generous Mind to Flatter*, p. 31. He Rejoices mightily at a New Discovery he has made, That the Weeping and Wailing, Rev. V. 18. 17. was Meant of the French this Sea-Eight, and, says he, did little Imagine this Thirty Years ago. But the Lamentations Mention'd in that Text, are plainly of the Merchants, for their Great Losses at Sea, and Decay of Trade: And where that will Light, I believe he did as little Imagine.

All this the Jacobites can easily pass by, as some of the Bold Strokers, which this Doctor thinks his particular Talent.

But they are Amazed to see this Spirit of Infatuation, Possess the Body of our Representatives in Parliament, in the Address of the House of Commons to their Queen, 10. Nov. 92. Where they call this such a Glorious and Compleat Victory, as is not to be Equal'd in any former Age, and can never be forgotten by Posterity.

The Jacobites think these Gentlemen deserve an Answer; supposing they ought to know more than other-men; for if there is no more in it, than what is visible to the World; The Jacobites say, That this is the most surprizing and unaccountable Madness, ever seiz'd the Brains of Mankind, or (to follow the Cant) that Ever the Sun saw, from his first setting out to run his Course.

Therefore, in Pity to the Weakness of these Blind Jacobites, I beseech you, Sir, to Explain a little, wherein the Miracle of this Victory does Consist.

Was it so Great a Miracle, for a Hundred Sail of English and Dutch, to Worst Forty French?

Had it not been a Greater Miracle, if they had not Beaten the French with such odds? Was it not a Miracle they had not a Greater Victory over them? That they cou'd neither Burn, Sink, nor Take one of their Ships in Three Days Fight?

And that the *French* were able to Maintain so Unbqual a Combat, with so much Advantage, that if they had had any Ports, or but an Hour's more Tyde, they had deserv'd with the Greatest Share of the Loss. Why was Sir John Jolby, and other of our Admirals, question'd in Parliament, for the ill Conduct of this Fight? Would you have had more than the Greatest and Cheapest Victory, over the *Sea* saw? Was it not a much greater Victory, when the *French* Beat the *English* and *Dutch* Fleets, with Equal Number, in the Year 90. And Possess'd our Shore Triumphant, a whole Month together?

Had we been able to have forc'd our way into St. Malo's as the *Dutch* did into *Chatham* Could we have brought off but one of their Ships, for Memory of our Victory, tho' we had turn'd it, after, into a Place of Entertainment (like the Folly upon the *Thames*) as the *Dutch* have done with our *Royal-Charles*, taken from *Chatham*? Had we met the *French* with Equal Number; had we blown their Admiral into the Air, as the Duke of *Nark* did *Opdam*; and Taken, Sunk, and Burn'd Eighteen of their Men of War, in a Fair Fight!

Had we let the *French* feel our Courage at such a Rate as this, neither *Sun* or *Moon* had ever seen the Like! Unless you think it a Greater Miracle, that the *English* should Beat the *Dutch* at Sea even Hand, than that both *English* and *Dutch* should cause Less than half their Number of *French* to Retire, tho' without a Ship Lost or Taken in Fight!

Was not the Destruction of the *Spanish Armado*, Anno. 1588. as Cheap a Victory as this? For there we Lost no Men, nor had any Ships Disabl'd; And the Naval Power of *Spain*, then so Formidable, was so Shattered and Broke to Pieces, that they have never made any Figure upon the Sea since.

Whereas *France*, will, this next Summer, shew us the same Ships, that is, with the same Names, and Equipage of every sort, exceeding those Lost in *May* last, great part of them being already Launched: He Heals this wound To quickly, that the Annals shall not find the Name of a Ship wanting

wanting, that was upon the Sea last Year; So that Posterity may come to doubt, whether this Boasted Victory was not a Winters Dream, since no Loss or Difference, but for the Better, is found 'twixt this, and the last Summer's Fleet of France.

And the *Jacobites* Desire *J. Cant.* to Consider, whether this be not that Wonder, which *the Sun never saw before*. That such a Fleet, of Great Men of War, should be Built, and Equipp'd in one Years time, where they must send for most of their Materials into other Countries; and those who could Furnish them best, are in Actual War with them?

And add to this, That all this is done without any Tax upon the Subject; which makes good what the *Doctor*, in his fore-said Sermon, informs us of the *French King*, viz. That he has *An almost Inexhaustible Treasure and Revenue*.

An Instance of which is given in our *London Gazette*, from 1. Decem. to 5. Decem. 92. which tells us, That he has already in Bank for 93. and is now Forming a Fund for the Year 94.

I told you this before; but that was only what I heard from the *Jacobites* last Summer, when I Wrote this, but the Delays of the *Press* has given me more Informations. For it seem'd hard then to believe; but now our *Gazette* makes it good: And if what the *Jacobites* say, be true, as it has hitherto prov'd, he has, before this time, his Bank compleated for 94. and is beginning for 95. which perhaps our *Gazette* may own next Session of *Parliament*.

On the other hand, the *Jacobites* Object, to us, That the *P. of O.* has been an Insupportable Charge, as well to his own, Country as to ours; that he was ever a Burthen, and Exhausted the Wealth of those, over whom he had Power: Of which *Holland* was very sensible, before they parted with him.

In the above quoted Narrative, Wrote at *Amsterdam*, Anno 76. it is said in these plain Terms, viz. That the *P. of Orange* is the common Spoiler and Troubler of Church and State. That there hath been more Blood and Treasure spent in the Five Years Service of this Prince, than in Twenty of his Ancestors: So that we see he is given to these Provinces for a

*Sure Scourge, to be Chastised by him: The Battle by St. Nuef, the Siege of Mastricht, of Woerden, Gudenard, and of Charleroy, which were all so scandalously broke up, and justifying what Blood have they lost? And that thro' his Simplicity, and little Conduct occasioned. These are the words of that Narrative.*

And the *Jacobites* say, That his Conduct was as little commended at *Speinkirk*, at *Mons*, or *Nemur*.

But much better, they say, at *Tergoes*, where, since he could not bear the *French*, he would do some Feats, and Advance his Authority at Home.

The Story they tell thus.

That he not only Refus'd to Confirm the Magistrates at *Tergoes*, according, as they say, to the Custom, as being Stadt-Holder: But he would have the Election wholly to himself: And accordingly he Rejected the Magistrates Chosen by the City, and Appointed others in their Places. That the City Refus'd to acknowledge his Magistrates, but adher'd to their own. That he sent Dragoons and others, of Greater Number than usual, to Quarter upon them, and Reduc'd them to Obedience, that they shut their Gates, and Refus'd to Receive such a Number of Soldiers. Whereupon more were sent, and something fram'd like a Siege. That the Town was at length forc'd to Submit. That the President Burgo-Master was Sentenc'd to be Beheaded; but it was Chang'd into Banishment, and the Magistrates were sent Prisoners to the Citydal of *Baldack*. Thus *Tergoes* was Reduc'd, and, as a Letter I Saw from *Holland*, of the 3. *Octob.* 92. Says, it was the only Conquest he had made that Campaign.

And another of the 31. *Ditto.* says, that the Arbitrary Change of the Magistrates at *Tergoes*, and *Rotterdam*, has extremely Incens'd the People of all Ranks, in these Two Provinces. The *Mobb* Ebbs and Flows like the Sea. Their Kindness is Unconstant. They Advanc'd the P. of *Orange*, with Violence and Fury, as above told, and now begin to Transferr their Affections towards those whom they think Persecuted by him. But this Matter went Farther than the *Mobb*.

The

The whole Province of Zealand was Alarm'd at the Sentence against the President Burgo-Master of *Tergoos* and his Brethren, and the Inhabitants of the City came Weeping about him, as if they were going to lose their Father, and the only Defender of their Liberties and Priviledges. After Sentence Pronounc'd against him, he very Boldly told his Judges as he stood at the Barr, that, themselves were sensible of the Injustice of his Sentence, and that they durst not Execute it, That he knew they would be Suing out for a Pardon for him, thereby to Disguise their Arbitrariness: But for his Part, he would have none ——— that he desir'd no other Favour than to Dye a Martyr for the Laws and Priviledges of his City. The Stadt-Holder having Notice, from several Parts, of the Great Discontents in Zealand, occasion'd by the foresaid Sentence, and being Apprehensive of the Mischiefs which might Enſue, should it be Executed, sent him his Pardon, to prevent an Insurrection, which in Great Probability, would have been occasioned thereby. You will say, that it is much, in this Age, to find a Man of this Vigor, and that Durst thus Stickle for the Support of the Priviledges of his Country.

The *Jacobites* desire us to take Notice of the Part the Clergy Acted in this Affair, because of the Likeness it bears to our Case in England: A Letter from *Leyden*. Dated *17 Janu. 1692*. Gives an Account of it, in these following Words.

The Business of *Tergoos* is not yet ended, there are but four *Ministers* which belong to that Town, and they all refuse to Pray for the New Magistrates, but in General Terms, Pray'd for all Lawful Authority, for which they were severely Reprimanded, but still continued to do the same; and in the close of their Prayer, constantly Remembred the Old Magistrates, Praying GOD would Comfort them in their Afflictions, and give them Courage to Support it. They thought that was not enough, they Joyned in a Letter to the King as Stadt-Holder, that he would Extend his Clemency ——— towards them, but he extreamly Affronted at their Procedure, sent im-



" mediately to the States of the Province of *Zealand*, to have  
 " them *Suspended*: Which the States Refused, Urging  
 " there was no Law for it. He then sent to endeavour to  
 " make them Retract what they had Writ, which one of  
 " them was perswaded to, but the Rest Persisted, tho' threat-  
 " ned, to be Banished as movers of Sedition, and have Writ cir-  
 " cularly to the chief of the *Clergy of Utrecht, Leyden, &c.*  
 " to know whether, in Conscience they could, or ought, to  
 " Pray for the *New Magistrates*; and if not, that they  
 " should then Joyn with them, in Interceding for the *Old*  
 " *Burgo-Masters*, with the *Stad-Holder*, shewing, at the same  
 " time, that when the Liberty and Priviledges of the *Civil-*  
 " *Magistrate* were Invaded, the *Church* must needs suffer,  
 " and must afterwards be subject to such an Arbitrary Depen-  
 " dence, as was directly contrary, to the freedom of  
 " the Gospel; it is not easie to conceive, how this has Af-  
 " fected the Soberest Men, even in the Provinces most Zeal-  
 " ous for the *Stad-Holder*.

There is another Occurrence, which they tell of the  
*Geneva Clergy*, that is very like our Present Debate here,  
 concerning the *Validity of a Lay-Deprivation, of the Spiritu-*  
*al Power*.

The Story is this, as I saw it from a very Good Hand  
 in *Geneva*.

About the latter end of *Septem.* last, there was a Solemn Fast  
 kept at *Geneva*. They met at Church at *Four* in the Morn-  
 ing, and continued till *Five* in the Afternoon: And all this  
 time was Spent in Singing Psalms, Preaching, and Praying.  
 One of the Ministers Reflected very sharply upon some Per-  
 sons in Office, yet without Naming any one, for their Pride  
 and Insolence, in Challenging and Taking the Precedence  
 before the Ministers, in Receiving the Sacrament, contrary  
 to the Constant Custom of that Church, where the Ministers  
 alwaies Communicate after the *Council of State*, who are  
 there, the Representatives of the *Sovereignty*. The Officers  
 Complain'd to the Council, who, Summon the Minister, he  
 Appears, Declines their Authority as *Incompetent*, and  
 Persists in it. Upon which, the Council Pronounce *Suspen-*  
*sion* against him, During Pleasure. And the Minister still  
 Persists



Perfists in Denying their Authority. And thus the Matter stood, when the Letter was Wrote. He tells likewise, that he once heard *Passive Obedience* Asserted in their Pulpits, as the Peculiar Character of the *Protestant Religion*, but that, in other things, the Spirit of *Calvin* still prevails: That they all Condemn the *Sectarys* of *England*, and not one of them thinks the Communion of the *Church of England* Unlawful, he says, he has heard them commend our *Common-Prayer*: And one of them Discourging to him of the Revolution in *England*, said, he knew not how to Approve or Justify it; and that there was more of the *Cava'ier*, than of the *Christian* in it.

Here I had ended, having tired my self, and I'm afraid you too; But a Pamphlet coming into my Hands, call'd an Answer to *Great Britains Just Complaint*, which is Wrote, Sir, in Vindication of this Letter of yours, from the Objections, which are against it in *Great Britains Complaint*, I thought it would be very proper to let you know, what the *Jacobites* say against that Answer, that you may have the whole Cause before you, and by one Effectual Reply, may silence them for ever.

I do not pretend to Examine all that Answer to *Britains Complaint*, I leave it to the Author to Defend himself, but I will only tell you some Cursory Observations I have heard from the *Jacobites*, upon a slight View *En Passant*, to Entertain you, till the Fuller Answer (which I hear is a Preparing) shall Appear.

In the *First Place*, I must tell you, that these *Jacobites* are no ways Discourag'd, but shew themselves mightily Pleas'd with the Performance of the Answerer to *Great Britains Complaint*, who Vindicates *K. William*, they say, at such a Rate, as Exposes him more than the Book he pretends to Answer. They say, he brings in (by way of Apology) the severest Objections which *K. William's* Greatest Enemy could Suggest; and then says nothing in the World to Clear them.

That, it is known to every *English-Man* in *England*, that *K. William* had no Battle in *England*. Therefore that

it is most Ridiculous in this Author, p. 65. to Bragg of King William's Victories in England, and to Advance his Prowess for this, above that of the French K. whom he calls a Coward. Was this in his Zeal, to make England a Conquest? Which is the Notion of late much Advanc'd.

That it would appear full as Comical to the French, to Boast of K. William's Victorys in Flanders. (as this Author does in the same Place) Would they not desire you to Name them? Or to remember what the Dutch Narrative above-quoted Names, viz. The Battle of St. Nuef, the Siege of Mastricht, of Woerden, Oudenard, and of Charleroy. And once at Mons, they say, he Attempted to Steal a Victory with the Articles of Peace in his Pocket.

They Ridicule him, and say, that none but the Irish have been Civil to him. For none else will be Beaten by him, and not that, but when he is much Superior in Number, as he was at the Boyn, which was the first time, the French say, that ever he saw himself a Victor, and is like to be the last, For the Irish themselves Baffled him afterwards at Limerick, and Forc'd him to Turn his Back.

But this Author says *ibid.* That K. William Dar'd the French Army, and makes his Great Prowess consist in that. Whereas this is the very Jest which the French put upon him, viz. That he Stood at the Head of a Hundred Thousand Men, to see the French King in Person, take Namur (*amat Victoria Testes!*) without Daring to Strike a Stroak in its Defence, tho' he came thither on purpose for its Rescue. And his Daring to see the English Butcher'd at Stein-Kirk before his Face, without Daring to come in to their Relief, tho' he had drawn them into that Snare by his Conduct.

And the Inference this Author Draws from K. William's thus Daring the French, is in the next Words, viz. That if the French have the Advantage, yet K. William hath Entirely the Honour of the Campaign. Which is as severe a Satyr, as any of K. William's Enemys could have made upon him, to set up a Hero for his Non-Resistance Valour in War!

Double's the Honour is as Great,  
In being Beaten, as to Beat!

Pamphlet. p. 64. It is observed that K. James never Won a Battle in his Life.

*Jacobite.* He has certainly Mistaken an *J.* for a *W.* There can be no Excuse for his Malice, unless he Plead such a Gross Ignorance, as never to have heard, that K. James, when D. of York, did on the 3. of June, 1665. in fair and open Fight with the Dutch, Blow up their Admiral Opdam, and, as it was Express'd in the Lord Chancellor's Speech to the Parliament, 10. Octo. 65. In that Great Action Sunk, Burn'd, and took Eighteen Good Ships of War, whereof half were the Best they had, with the loss of one Single Small Ship of Ours — The Actions, and the Blessing of that Day — (that Glorious Third of June!) hath been Celebrated in all the Churches in England, and in the Hearty Devotions of all True English-Men, &c.

And the Commons of England, to Express their Great Sense of the Valour and Magnanimity of his Royal Highness, did, upon this Occasion, Grant to his Majesty, one Months Assessment, amounting to 120902. 15. 8. as a Present to be Given to his Royal Highness.

The Act begins thus. *We your Majesties most Dutiful and Loyal Subjects, the Commons Assembled in Parliament, taking Notice of that Heroick Courage, with which your Majesties Royal Brother Expo'd his own Person, for the Defence of your Majesty and your People, against the Dutch Fleet, and of the Glorious Victory, through the Blessing of Almighty GOD, by him Obtained, are Humble Suitors unto your Majesty, That we may have leave, to make some Expressions of our Humble Thanks to his Royal Highness for the same, and that for this end your Majesty would Graciously Please to Accept from us your Loyal Subjects, the Sum of Money herein after Mentioned, and to Bestow the same upon your Majesties Royal Brother. Now what a Witless and Malicious Scribler must this be Reputed, who dare out-face the Sun, and what is so Publickly known, and upon Record in England?*

Nor was his Royal Highness more Celebrated at Home, than he was Glorious abroad. During his Brother's, and his own Exile, he was General for France and Spain Alternately, where he Signaliz'd himself to that Degree, that the Fa-

mous Mareſhal *Turenne*, who Inſtructed his Royal Highneſs in the Rudiments of War, us'd to boast of him, that he had Bred up one, who did Exceed himſelf in the Military Capacity.

And his Fame was Trumpeted no where Louder than in *England*, for about *Twenty* Years together, till the Foundations lay'd for the *Bill of Excluſion*, made it Neceſſary to have another Character Raiſ'd of him.

*Pamphlet*. P. 65. Says of a certain *Monſieur* (but Names no Body) *that he never got one Inch of Ground, nor a Single Town by True Valour, and Bravery.*

*Jacobite*. This is True of ſome Body, but not of the *French Monſieur*. Witneſs, in the laſt Campaign, *Namur, Steinkirk, Dixmuyd, Furnes, &c.* But if you will ſay, all this was by Treachery, on the *Confederates* ſide, it will follow, That they know not among them all, a Man they can truſt: A good Preſage of a further Victory! But why then was the Valour, and Fidelity of the Governour of *Namur*, ſo much commended? You Contradiſt your ſelves on all hands. In whom lay the Treachery at *Steinkirk*, at *Dixmuyd*, and *Furnes*? Why are not thoſe Traitors call'd to an Account? The *French King* Fights when he pleaſes, and Conquers when he Fights, and *Thoſe* whom he *Beats*, call him a COWARD, to make *Themſelves* more Ridiculous and Contemptible.

*Pamphlet*, p. 62. *As for thoſe who declare they ought to Fight againſt this Government, ſo ſoon as an Enemy appears; I hope the Government will with-draw its Protection from them, and pair their Nails in time.*

*Jacobite*. This ſpoils all the mighty Braggs, which this *Pamphlet* has, p. 54. of *Dr. King's Book*, concerning the Affairs of *Ireland*, which he there calls a *Convincing Tract*, and that every Page of it is a *Demonſtration*.

For the *Proteſtants* then there, do now declare, That it was their Principle to Fight againſt that Government, ſo ſoon as an Enemy appear'd, and did accordingly. And *K. James* was told of it, and was Morally aſſur'd they would do ſo. And therefore, by this Rule, he cou'd not have been blam'd;

blam'd, if he had par'd the Protestants Nails there much closer than even as Dr. King does Represent it.

*Pamphlet* p. 59. He soothes the Roman-Catholick Princes of the Confederacy, not to fear any Harm to their Religion, from the Protestant Confederates; for (sayes he) *The Protestants never did Combine to Exterminate Popery in General.*

*Jacobite.* What does he mean by in General? Are we not to be against All the Errors of Rome? or only for some part of the Truth or are we to Compound and Abate of it, in Favour of the Confederates? And Swear to Re-Establish the Popes Supremacy in France, in Order to Secure the Protestant Religion in England?

The First Article of the Resolution of the Princes, Allies, and Confederates, which was taken in the Assembly at the Hague, Feb. 21. as it was done out of the French, and Printed here, was, That they Solemnly Protest before GOD, that they will never Break off their Union, nor make any Peace with Lewis XIV. Till he has made Reparation to the Holy See, for whatsoever he hath Aford against it; and till he Acknowledge and make Void all those Insomons Proceedings against the Holy Father, Innocent, XI.

This was but in Pursuance of what was before Concerted in the Particular League with Spain, and the Emperor, 30. Decem. 1690. as it is in the Abstracts of the Foreign Leagues, given into the Parliament this Session.

There, Article Fourth, It is agreed, that no Peace be begun, before ——— all things in the Ecclesiasticks ——— be Restored as in their Former State.

*Pamphlet* Page. 52. He says, the French King Dragon'd the Hugonots, against his Interest, purely out of Vain Glory.

*Jacobite.* So easily is it, for Malice to betray our Reason, and Expose us to Forget and Contradict our Selves!

It was but in p. 47. that he gave a Substantial Reason, why it was the French Kings Interest to be Rid of these Men, *The French King knows* (sayes he) *that if he be Invaded by a Protestant Prince, these Men will Endanger him by a Revolt.*

*Pamphlet.* Page. 37. He commends the Great Clemency of K. William's Order, against the Laird of *Glen-Coe*, and says, *a Milder Order was never given.* And that he *has Express'd a High Displeasure at it, viz. The Massacre of Glen-Coe.*

*Jacobite.* He was too soon Weary of this Subject. For he should have told, what was the *High Displeasure* was Express'd against these Murderers of *Glen-Coe*, particularly, against those Bloody Brutes in Commission, who sent Orders under their Hands (two whereof are inserted No. 19. Appendix, of the Answer to Dr. King's Book) and said it was by the *Kings Express Command*, to put all to the Sword under 70. Yet these Infernal Furies are continued still in their Respective Posts, and no Mark of Displeasure is to be seen upon them.

In the next Place, K. William's most Mild Order, should have been Inserted, otherwise, it will not be Believ'd, that any Officers durst have Vouch'd his *Express Command*, for an Action of this Nature, and not have Forfeited their Necks, at least their *Commissions*, if they had not a Sufficient Warrant, under his Hand to Produce. And it is to be Explain'd, how *Glen-Coe* and his Men could be *in Arms*, and in open Rebellion, as the *Pamphlet* Foolishly Alledges, at the same time, that *Glen-Lyon* and his Souldiers were Quartered in their Houses. This *Pamphlet* confesses the Matter of Fact, but Disproves no one Particular of it.

*Pamphlet.* Page. 30. He undertakes to Free K. William, from the Objection of Imprisoning many Lords, and others, contrary to Law. Which he does, by Confessing the whole Charge against him, and then giving an Excuse for it, *viz. That the Safety of the Nation Absolutely Requires it, when Invasion is Threatned.*

*Jacobite.* But, yet when this Method would have Absolutely Defeated the Present Revolution, and K. James was Mind'd of it, and Advis'd to Secure but a small Number of those who Betray'd him, and were then in the Conspiracy against him, and he was Morally assur'd of it; he would not do it, because (not having Informations upon Oath against them) it was Contrary to Law, as a Noble Earl did



did very well Remark, in the House of Peers, This Session of Parliament.

And the *Ministers* concern'd in our Modern Imprisonments, had an Act of Indemnity, to Secure them last Year for this, and are Endeavouring another now. The House of Lords, having this Session Declar'd such Commitments to be Illegal: Upon which the Prisoners so Committed, were Discharg'd; and not from *K. William's innate Clemency*, which forbade the Prosecution, as this Pamphlet would have us believe; for such Endeayours were us'd to continue them in Custody, that *Aaron Smith* (the Plot Journey-Man) was forc'd to make Affidavit; that he had Informations upon Oath against them, tho' when it came to the Issue, there was no such thing. And the Prosecution of this Perjury, was all which the *Innate Clemency* did forbid. [Thus, Sir, say the *Jacobites*.]

*Pamphlet*. Page. 31. Accuses *K. James* for Prosecuting Lord *Macklesfield*, *Brandon Gerard*, and Lord *Delamare*, upon *Monmouth's* Rebellion.

*Jacobite*. Lord *Delamare* himself, cannot but own that he had a Fair Tryal, and *K. James*, who was Present, shew'd a Particular Satisfaction in his being Acquit.

Will this Author say, that there was not Information upon Oath against him? Lord *Macklesfield* Fled, his Case is sufficiently known. Lord *Brandon* Convict and Pardon'd by *K. James*, and Profess'd Great *Loyalty*, and *Gratitude*.

If such Informations could have been had against those Committed in this Reign, the Lords had not Voted their Commitments Illegal.

But this Pamphleteer avers, that the Government could not want Informations against them. Tho' it is Evident to all in *Westminster-Hall*, that they did want Informations upon Oath against them, and that this was the only Cause of their Acquittal.

But he had some Reason to think, that the Government could not want Informations against whom they Pleas'd to Accuse, considering the Fund of Evidence was Provided, and their Qualifications. *Fuller*, *Tonny*, *Blackhead*, and *Holland*, are Notoriously known, besides these, there are

the ——— standing Evidence at every Sessions, *Capel* (a Broken Shoemaker of *Windsor*) *Low* (a Fidler in *Field-Lane*) *Mrs. Scot* (a Common Prostitute) and others of the like Characters, who (except the Fidler, that keeps an Ale-House among the Butchers) have no Habitation; but are Absolute Beggars, Supported by *Aaron Smith*.

But the *Wit* of such Gattle, is not always so ready as their *Knavery*, which is the Reason they have done no more Mischief, tho' they have done all they could.

Pamphlet. *Of many Hundreds Guilty of Treason, Two only have Suffer'd for it, During this Reign.*

*Jacobite*. The Author by this, would make you believe that he was very Exact in the Account. But we can Name Three off Hand.

In all whose Tryals, Law and Honour were as much Strain'd, as ever was known in *England*: The Hardness of *Mr. Ashton's* Case has been more than once taken Notice of, in both Houses of Parliament. The Second ——— a Poor Chair-Man was Hang'd for Attempting to Raise an Army, and Inlisting Souldiers to Restore *K. James*.

The Third. *Cross* an Inn-Keeper, for his Curiosity in going a Board one of the *French* Ships, when they lay so long upon our Shore, after Beating home our Fleet in the Year 90. of which he thought the less harm, because *Sir William Jennings*, and other *English* Gentlemen and Protestants, then A-board the *French* Fleet, came on shore with the *French*, who Treated the Country with all Imaginable Civility and Kindness; and invited any to come on Board them, and they shou'd be Civilly Entertain'd, for they profess, that their Master had no Enmity against *England*, but rather Kindness, to End their Divisions, and stop the Exhausting of their Money, and Restoring their Rightful KING, and the Laws to their Ancient Channel. Upon which, this Inn-keeper ventur'd, and found them as good as their word, and brought Letters from *Sir William Jennings*, and other *English* Gentlemen, on Board, having that occasion, so some of their Friends: Of which this Fellow was yet so Cautious, that he brought them open, and delivered them to the next Justice of Peace. But he had told, that the *French* were a Civil  
fort

sort of People, and not such Beggars as some Represent them. And was Hang'd without Mercy.

That more Instances of this Nature are not to be Produced, is, because more (however Guilty) have not been Condemn'd, which was not for want of Good Will. [Thus say the Jacobites.]

*Pamphlet.* He comes now to the Rarity, as the Jacobites call it, to Instance a Pardon, Granted by K. William: Ten, one of them (says he) upon whom Actual Treason was proved, hath been Pardon'd after Conviction and Condemnation.

*Meabitt.* This is the Case of my Lord Preston: Which is all over so Extraordinary, that Execution had been a Milder Treatment than that he met with.

He was Taken upon *Thursday, Jan. 1. 9<sup>th</sup>*. Try'd and Found Guilty the *Saturday* Fortnight after. The *Thursday* before, his Father-in-Law was Employed to Drink upon him, most part of the Day, and at Ten a Clock at Night, he was Hurry'd away, being in Great Disorder, to *Kensington*, where another Treat was Provided, and then he was brought before K. William, where he Spoke, not with that Caution, as Reasonably may be suppos'd, he would have had at another time. On *Friday* K. William went for *Flanders*. Next Day Lord Preston was brought to his Tryal, where he was Confronted with the Lord *Paisley*, and Lord *Sidney*, who had been both Present at his Intercourse with K. William, which Lord Preston Declar'd was a Great Awe upon him, and Interruption to the Defence he had to make for himself, not Remembering, what he had said in that Disorder he was in at *Kensington*.

That he was not Releas'd till about the end of *May* following. All which time, he was Delivered over to *Satan*, to be Buffeted, under the Conduct of his Renegade *Kinsmen*, the most Dexterous of that Sultan's Executioners. It would make another Part of the *Turkish* Say, to tell all the Arts, and little Contrivances, of this Bloody Officer to Whizz, to Frighten, to Circumvent this Condemn'd Lord. The Sheriff being one Day sent to give him Notice of his Execution, such an Hour; another Day Visited kindly by

his Lordships Self, and Lord *Den.* at other times, by other Emissaries, with New Threats, and Promises of Rewards, and Preferments if he would Comply; telling him that others had Discovered against him, even those whom he endeavour'd to Serve, suffering none to come near him, to Undeceive him in any Point.

In short, having try'd all ways, they Resolv'd to make him an Evidence: In order to which it was Necessary to Qualify him, by Granting him a Pardon. But his Estate being Intayl'd, was the Greatest Security he had for his Life; which if they took, they would lose the Benefit of Seizing his Estate: Therefore, they chose to keep that as an Awe over him, to Force him to be an Evidence: And accordingly, having pass'd his Pardon, about the end of *May*, and his Lordship gone immediately Home to live Privately, he was straight sent for again in *June*, and told that he must be an Evidence. Which his Lordship positively Refused.

That Lord *President* bid him Remember, that tho' his Life was Pardon'd, he had an Estate to lose. And told him, that the Parliament might Undo what the King had Done, and Revoke even the Pardon which the King had Granted. Lord *Preston* said, he was Surprized to hear that Doctrine from his Lordship. King *Charles II.* having hazarded a Breach with his Parliament, to Support the Pardon his Majesty had Granted to his Lordship upon which Lord *N.* interpos'd, Solving it as well as he could, and then Ordered the King's Council, who attended, to let my Lord *Preston* know, what was yet in the Power of the Government, to Inflict upon his Lordship, in Case of his Refusal to be an Evidence. The Council Learned in the Law, then Declared, That they could Imprison him, During Life, and Fine him more than he was Worth. His Lordship Answered, that he thought *Magna Charta*, and the Laws of *England*, had Limited Fines, to be *Salvo Contento*: And likewise laid down Methods for the Liberty of the Subject. However, That neither Life nor Estate should prevail upon him, to bring Innocent Blood upon his own Head.

His

His Lordship was thereupon sent *Twice to Newgate*, whence he Delivered himself both times by *Habeas Corpus*. And his whole Estate was Seized, and is still, to force him to Hang his own Brother, and others whom they do not like. And he now Suffers under their Clemency and Good Nature.

But how came it, that this Author did Name but *One* of the Pardons, Granted by *K. William*. For there were *Two* in his Reign. The other was Granted to *Crone*. And the Price he was to Pay for it, was to be an Evidence. But he was with Great Difficulty and Management brought to it, by the Industry of the foresaid *Reti-Efendi*. When he made the least Hesitation, he was Order'd to Prepare for the Gallows. He had *Twenty Five* Reprices: And *Three* times was brought to the Sledge, with the Rope about his Neck. At last his Fears prevail'd: He said to some of his Friends, that he was too Young to Dye, considering his Life had not been Strickt: And they took his Informations upon Oath, after his Condemnation, and before his Pardon, while he was a Dead Man in Law: But to Qualify him to be an Evidence, they Granted him a Pardon: But least he might Start back, the Pardon was given into a Third Hand, Sir *John Holt*, who was to be his Judge, can tell where it was Lodg'd. Upon this, he had his Liberty. And the very Day, before he was to have been Produc'd, as an Evidence against the Lives of Honest Men, he, Struck with the Terror of so Great a Wickedness, made shift to get out of the Reach of his Tormentors, and still continues so. *All this, Sir, the Wicked Jacobites do say, I Repeat their Words. And they are positive in the Truth of it all, and Provoke us to bring them to the Test. They say, that we our selves know all this to be True.*

Pamphlet. Page. 29. He (*K. James*) Granted Dispensations Contrary to Law, and Despised a Parliament's Confirmation.

*Jacobite*. The Contrary of which, is so much True, that the Great Objection against him, was, his Indeaouring to get the *Parliament's Confirmation*, viz. To have the Penal Laws and Tests taken away by Parliament. Yet in all that

time, there was no need found for the *Self-Denying-Ordinance*, no Guilt Confess'd in Rejecting it; nor Scandal in having it overthrown by the Votes, and open Solicitation of *Foraigners*, and *Seventeen Court Bishops*, after it had pass'd the *Commons*, who were most Concerned in it.

Pamphlet. Page. 26. *As to the Conventions Gift, they and K. William believe, after the Throne was Vacant, that they ought to have Declared his Wifes Hereditary Right.*

*Jacobite.* Yet it is certain they never did Declare it. How will this Author Vindicate them in this?

Pamphlet. Page 20. *The Convention did Examine it (the Birth of the P. of Wales) as far as was Necessary to their own Satisfaction, and after all, Declar'd the Princess of Orange to be the Right Heir.*

*Jacobite.* This is News indeed! It is an Impudence that Points out the Author. For none other, sure, Durst have so positively averr'd, what the whole Nation knows to be as False as Hell. For neither *Parliament* nor *Convention*, ever once Touch'd in the least Title upon the P. of Wales, nor could be Provok'd to it, as is sufficiently known. Nor did they ever Declare the Princess of Orange to be the Right Heir. We desire the Votes of the House may be Produc'd, or some Sufficient Voucher: Who could Imagine that any Man of Common Reputation, would tell in Print, a Lye of such a Nature, that every Body must know to be so, who have the least Conversation in Affairs, or have Read but the *Heser*, or a *News Letter*?

Pamphlet. Page. 19. *Where there is no doubt concerning the next Heir, upon Cession or Death, there the Right Heir Succeeds Immediately: But while the next Heir is Ambiguous in an Hereditary Monarchy, till the Title be Examin'd, Clear'd, and Declared, none of the Pretenders can Assume the Royal Dignity.*

*Jacobite.* I need not Apply this.

Pamphlet. Page. 21. *Why should the Convention do up (K. James's) Business for him, and Neglect the Nations Safety? (i. e.) in Examining into the Birth of the Prince of Wales.*

*Jacobite.* I need not Apply this.



*Jacobite.* That is, if they had Examined into it, they must have found the Truth of the Birth of the P. of Wales from the Queen; and that would have done K. James his Business for him.

But K. James his Business did not wholly depend upon the P. of Wales; for whoever was his Heir, did not hurt his Title.

In the next Place, it was not altogether K. James's Business: For did it not Highly Concern the Nations Safety, to Examine and Clear who was next Heir, till that was done, (by your Rule here set down) neither the Princess of Orange, nor her Husband could Assume the Royal Dignity, without plainly changing our Hereditary Monarchy, into an Elective One.

Pamphlet. p. 20. *The Convention Judged (viz. of the P. of Wales's Birth) and Unanimously Declar'd for the Princesses Right, and in this, sufficiently shew'd, they did not intend to make this Monarchy Elective, in that they Declar'd the True Heir — to be Queen.*

*Jacobite.* As if setting up the next Heir, during the Life of the True Owner, were not an Election? Or setting up any other but the next Heir?

Secondly, She ought, by this Rule, to be Queen in her own Right, and he but a Matrimonial King: Whereas she is Absolutely Divested of all Manner of Power, and the whole Execution put in him; inasmuch, that she cannot Act, in his Absence, but by Vertue of a Particular Act of Parliament, made for that purpose, which might Inable any one else as well to Act what she does. And yet this Author says, p. 27. That the P. of Orange did Accept the Crown in his Dear Consorts Right, which, as it is Generally told, he Rejected with Disdain, and said, he did not come over to be her Gentleman-Usurper.

Pamphlet. P. 24. *Perhaps he might have Seized the Crown by his Power.*

*Jacobite.* This is the Title of *Conquest*, from which that Party cannot Refrain. Dr. Burnet began it, but stands Ominously Corrected by the Hand of the *Hang-Man*.

Pamphlet. p. 26. K. James chose to Fly, rather than to Treat.

*Jacobite.* First, the P. of Orange never offer'd a Treaty.

Secondly, When the King offer'd it, and sent the Lords *Hallifax*, *Nottingham*, and *Godolphin*, to Treat with the Prince; and offer'd all Desir'd in the Prince's Declaration; viz. Leaving all to a Free Parliament. His Highness Return'd such an Answer, as made it Visible to all the World, he came not to Treat. It is insert'd. p. 93. of the *History* of the *Deser.* wherein he Demands, that the King shall immediately give up the *Tower of London*, *Tilbury Fort*, and *Portsmouth*. That all *Papists*, and others not Qualify'd by Law, who adher'd to the King, should be *Disarm'd*, *Disbanded*, &c. while he himself had more *Foreign Papists* in his Army, than the King had of *His own Subjects*, in His: And as if the Law Countenanc'd his *Invasion*, and the Subjects Rising in Arms with him against the King, more than the King's Employing all the Hands he could get upon such an Apparent Necessity. Nay, more, they would not Submit to ask Pardon from the King for their *Treason* and *Rebellion*, but they must not have so much as an Ill Word, nor have it said that they had done Amiss; and therefore it was Demanded in the *Second Article*, that all Proclamations which did but *Reflect* upon the Prince, or those who Declar'd for him, should be Recall'd. [By what Name would they have had the King call their Rising against him!]

But farther yet, they were not only not to be in any manner *Reproach'd* for what they had done, but to be *Rewarded*, and *Incourag'd* to *Persist*; it was Demanded (*Art. 6.*) that the King should Pay them, and Assign a Sufficient Part of the Publick Revenue, for the Support and Maintenance of the Prince's Troops. Such Demands made to a Crown'd Head, in his own Kingdom! By a Son and a Nephew, by

a *Subject Prince, and Servant to a Common-Wealth!* And by a Company of his own *Rebel Subjects*, whose Advice, and Concurrence is Mention'd in the said Demands!

This Answer was given upon *Sunday* (9th. *Decem.* 88.) his Highness's Lucky Day for Business.

But let us go on a little, and you shall see how Inclina-  
ble the *Prince* was to a *Treaty*.

After the King was Taken, and Barbarously Treated at *Feversham*, when (as the *History* of the *Descr.* tells. p. 104.) The Body of the *Peers of England*, had, according to their Duty, sent the Lords *Feversham, Alesbury, Tarnmouth, and Middleton*, most Humbly to Entreat his Majesty to Return to *White-Hall*. The *P. of Orange* in Opposition to them, sent *Mounseur Zulestein*, with a most Insolent Command to the King, to Continue at *Rochefer*; for he would have no Treating with him. And the next Day (*viz.* 16. *Dec.* 88.) when the King sent the Earl of *Feversham*, with a Letter to the *Prince*, Inviting him to a *Personal Treaty*, his Highness, contrary to the Laws of *God, of Nature, and of Nations*, not only Refus'd to Return any Answer, but made the Earl a *Prisoner*, which was a Treatment no one King would give to another, tho' they were at open Wars; But the Privilege of an *Ambassador* from a *King*, within his own Kingdom, could not Secure that Messenger who brought any Offers of a *Treaty*. And to prevent the like for the Future; the very next Day, (*viz.* 17. *Decem.* 88.) his Highness Surpriz'd the King (his Father) in his Bed, after Eleven at Night, and having Order'd Count *Solmes* to Dispossess the King's Guards of their Posts at *White-Hall*, and place his *Dutch Guards* in their Room, he sent Three *English Lords*, with an Order Sign'd under his own Hand, to Remove their King from *White-Hall*, (because his Highness was to be there) and peremptorily to Limit his Majesty to the Place whither he was to go; nor had the King Liberty to Choose any other Place, without Leave first Ask'd, and Obtain'd from his Highness; but still under his *Dutch Guards*. And his Majesty was positively Requir'd to be gone by such an Hour, lest he should Meet the *Prince* so much as upon the Road.

This was a hopeful way of Treating! And so *Modestly* Managed, that all the World stands Amaz'd, at him who *never said or did an Insolent thing.*

For which Vertue alone (for no other is to be Found, or Nam'd in the Famous *Thanksgiving Sermon* above quoted) his Character is Advanc'd above that of the *Great French Monarch*, being Introduc'd, in the Comparison, with *A Greater than he is here.* *Fulsom Cant*, and *Prophane!*

But how could it be expected that he came to Treat? Who, in a Hostile Manner, Entred the King's own Palace and Castle of *Windsor*, and, as a Conqueror, Erected his Standard upon that Noble Castle, 14. Decem. 88. as the *History of the Deser.* Braggs. p. 103. Thus much the *Jacobites* Answer to your Objection of K. James's not Accepting of a Treaty.

Pamphlet. p. 9. *He* (the Author of Britains Complaint) Accuses the Prince for sending him (K. James) by Water, at an Unseasonable Time, thereby Indangering his Health, forgetting that K. James went in the Night by Water, the very Week before, of choice, when he crost the River, in order to his first Attempt to get into France, and this, without any Damage to his Health [How does this Author know that?] So that he us'd himself as Ill as the Prince us'd him.

*Jacobite.* Surely, this is the Smartest Defence that ever was made, and shews the Prince's Great Concern for K. James's Health. What? To Use him no Worse than he would Use himself. Because a Man that Flies for his Life, would Leap over a Precipice, therefore, without any Unkindness, you may Throw him over, for you Use him no Worse than he would Use himself.

But yet it was a great deal Worse, that the P. of Orange Us'd the King, than he Us'd himself: For, as this Author tells it, he only Crost the River; but the Prince sent him to Graves-End by Water, and that against Wind and Tide, and as *Britains Complaint* lays, p. 10. The King was Refus'd his own Coach to Carry him by Land, tho' he Declar'd that he could not Travel by Water in so Cold a Season, and so Great a way, without

without Manifestly endangering his State: Which the Answerer does not Deny. *As to his (King James's) Writing to the Bishop, his Speaking to the Bishop of Winchester, or to Sir R. Clayton, or to other Citizens; all this is an impudent Fiction: The Bishop of Winchester protests that no such Proposition was ever made to him, the same is Averred by Sir R. Clayton.*

*Jacobites.* And both their Credits are come to be alike; but there are others of better Reputation who do own it, and will make Oath, that Sir Sim. Lewis did confess it. And the Persons who brought the Messages from the King, both to the City, and Bishop of Winchester, will Depose it, and Prove it by undeniable Vouchers: And had the Courage to go to the Bishop of Winchester, upon Monday Morning, the 9th. of last Janua. 93. accompanied with a present sitting Lord of Parliament, and a Knight of great Honour, and Told the Bishop with his having received such a Message from the King, which his Lordship Denied, at first, with an Oath: But the Person binding him with Tokens, as that his Lordship kissed the King's Seal, which that person brought as a Credential from the King, and naming another Person of Note, who was present at the delivery of the Message, that his Lordship Reply'd, he could not give his Answer till next day, that then he told that Person, he had wrote to the King; and that the Bishops were not able to Protect his Majesty, and therefore durst not undertake so Great a Trust, as the Security of his Majesty's Person, and several other Circumstances: Upon which the Bishop said, That it was possible his Memory might fail him; and that though it were so, what needed all this stir about it now; and that he perceived they had a mind to Expose him; and for that Reason (as those present, and we may reasonably suppose) he still continued to Deny the Matter, but so faintly, and with such confusion, as made it Evident to those Noble Persons present, that he had Received such a Message, but was not willing expressly to own it, after having Forsworn it, Tho' he Confessed all the Particulars, as that Person coming to him, &c.

And from the same *Infirmity of his Memory*, if you please, you may imagine it proceeded, that he did not Communicate this Message of his Majesty's, to the rest of his Brethren, the Bishops, but Returned the *bovesaid Answer* in their Names, of which their Lordships do justly Complain.

Pamphlet. p. 26. Nor hath he (K. W.) refused any *Alms of this kind*, (viz. Redressing of Grievances) which the Parliament hath offered him. This, instead of a Vindication, is a manifest exposing of K. W. being such an Evident *Protestatio contra Factum*, for it is publicly known, that last Winters Session he Rejected the *Judges Bill*, which Pass'd both the Houses; and which therefore to be sure they thought necessary for the Good of the Nation, and conducive to make the Judges Bold and Honest in their Station.

Pamphlet. p. 9. The Convention Refus'd to Receive or Read the Letter, which King James wrote to them from St. Germain, (which continu'd his CLAIM, according to Mr. Sam. Johnson, p. 16. of his Address to the Commons of England in Parliament Assembled, and confuted the Description) because they were told, that HE wrote in the *Stile of a King*. That was smart! He shou'd have Subscrib'd, Your Honours most Humble, and most obliged Servant, as in Duty bound, James Stuart. His FATHER'S Executioner gave Him the Title of Majesty upon the Scaffold.

Sir, I had here taken Leave again, But the Delay of the Press has lengthned your Trouble and mine, and Obliged me to Offer to your Consideration, the Advantage the Jacobites have taken, as to the Story told before of Grandval, from a Pamphlet lately come out, Called, *Reflections upon the Late HORRID CONSPIRACY*, Contrived by some of the French Court, to Murder his Majesty in Flanders, and for which, Grandval, one of the Assassins was Executed. Printed for RICHARD BALDWIN, 1692.

The Design of this Piece, is to Lay the whole Odium upon King James, and the French King, making Them the Contrivers and Managers of this Conspiracy.

To



To which the *Jacobites* say, That it was done so Foolishly, and in such Faint Harangue, as Confutes it self, and makes it impossible for any Man of Sense to believe, not only, that either of these Kings or their Council, But that *Du-Mont* himself, who is said to be the *Assassinat*, would, or did Engage in such a Ridiculous Contrivance. For, p. 23. telling of the French Court's Management with Regard to *Du-Mont*, viz. Their Fine Project, of Rescuing *Du-Mont*, with Fifteen Hundred, or Three Thousand Horse, he adds, as if he were playing Booty, these Words, viz. This is all Stuff, and in the Opinion of every body, that Understands any thing of War, was next to an Impossibility. And he Confesses in the next Line, that *Du-Mont* could not see throw this, which he Acknowledges was very strange, because (says he) the *Evenues* of his Soul were all Intoxicated, and Shut up, with the Impression of Twenty Thousand *Livers*. This is Stuff indeed! And this is the Defence of the *Grandvallian* Plot! Which I should believe some Malicious *Jacobite* had Wrote, to Expose us still more, But that I find two Remarkable Passages of the *L. B. of S.* which I suppose he would not Discover to any of them. The First is p. 19. where he tells of a Proposition made to *K. William*, by the Means of the *B. of S.* to Kill the French King. But that he, the said Bishop, Started up Immediately, and said, he thought the King was too well known, for any to Dare to come with such a Proposition; he hoped, he himself had been also so well known, that none should have made it by him, he was Sorry a Promise was given of Safety, but he bid the Rogue be gone immediately: And that *K. William* Order'd the Bishop, to be sure, to Seize upon him, that had made the Proposal, if ever he could get Eye on him again.

The *Jacobites* wonder, if *K. William*, or the Bishop, had so Great a Mind to find out this Man, how it came to be kept a Secret all this time: That the Bishop, sure, must know something of the Man, and some Marks of him, with whom he had had such Familiar Conversation. And never to make an Enquiry after him! Tho' the Bishop tells that *K. William* was so Earnest in it, and look'd on Propositions of this kind, with so much Horror, that he thought, that which on

*all other Occasions was the most Sacred with him, I mean, his Word, did not bind him in this. And tho' he had given Promise of Safety to that Man, yet he would even break his Word, the Most Sacred thing to him in the World, to have him Taken. This is, say the Jacobites, to make us believe, that no Man could make such a Proposition to K. William, and hope to Live, tho' it were against the French King himself.*

And yet, p. 20. He tells of some that, when he (the P. of Orange) came First into England, *Propos'd to him, Proceeding against K. James's Person. And how he Rejected the Advices given him at Windsor, when he had K. James in his Hands, but that he said, whatever he might do in the way of War, he could not bring himself to do any thing Personally against him. Yet we heard of no Body Punished for such Proposals.*

In the same p. 21. We have another Proposition made to K. William in Ireland, and sent by the B. of S. which was, to send a Ship to Dublin, and Declare for K. James, and then K. James himself, was to come on Board, and so they were to Run away with him, to Spain or Italy. When K. William heard all this, (says the Author) *he said it look'd Plausible, and he verily believ'd it would take.*

I beseech you, Sir, let some more Care be taken, of those who are Employed to Write in Defence of the Government, that they do not Expose our King at this Ridiculous Rate. Nay more, to Load him so Odiously as this Author does, p. 22. with the Suspicion of having Order'd the Marquis de Louvois, the Great Minister of France, and Father of the Marquis Barbesieux, to be Poisoned. Which this Author there says, the Marquis of Barbesieux gave, as a Reason to Grandval, for his Engaging into that Plot of Assassinating K. William. 'Tis True, this Author says, it was but a Suspicion. But that leaves it still a Suspicion. And is no small Reflection upon K. William; as likewise, to have heard so many Proposals for Assassinating his Father, and the French King, without any Punishment inflicted upon any of the Russians.

The *Jacobites* will make use of these *Innuendoes*, much to his Disadvantage. Nor will the Bishop of S. his *Flagrant-Harangues* Satisfy, without better Vindication, as to Matter of Fact.

But as to his Lordships Great Tenderneſs, and Starting at the Propoſal of Killing the *French King* (for which you have his own Word) the *Jacobites* know a Paſſage nearer Home, which is better Vouch'd, and, they ſay, does ſet the Mockneſs of that Prelate in a Clearer Light, and that is: When K. James was Seized at *Feverſham*, by the *Mobb*, Mr. *Napleton*, (who had been very Active in this Revolution, and was one of thoſe, who, under K. James's Window at *Feverſham*, Read the P. of *Orange's* Declaration, and is one of the Excepted Perſons in K. James's Declaration) came up to *London*, to give an Account to the P. of *Orange*, of what they had Acted and Done at *Feverſham*. And at the Prince's Court, Meeting Dr. B——t, who ſeem'd very Inquiſitive to be Inform'd what had Paſſ'd, and amongſt other things; Mr. *Napleton* telling him, that the *Mobb* were ſo Barbarouſly Rude to his Maſteſty in the Houſe, to which the King was firſt brought, that his Maſteſty Reſolv'd to go to ſome other Houſe in Town, where he hop'd he might be better Secur'd, from the Barbarity of the *Mobb*, and called upon Sir *Edward Hales* to come along with him, and Declar'd that he would not go without him; and that, as the King was going to the Door of the Room, the *Mobb* very Outragiouſly lifted up their Clubs, Staves, and what Weapons they had; and Mr. *Napleton* told the Doctor, that he verily believed, had not he Stopt the King from going, they would certainly have Knock'd out his Maſteſties Brains. To whom the Doctor Replyed, *Why did you Stop him?* He Repeating the ſame Reason, the Doctor ſeveral times Reiterated. *Why did you Stop him?* And that with an Emphaſis, and a Brow, which fully Satisfied the Gentleman of the Doctor's Good Intentions towards his Maſteſty. And that he himſelf was like to have but Cold thanks, as it Proved, notwithstanding of all he had Acted ſo Vigourouſly againſt K. James, for not knowing to Improve ſuch an opportunity to the Utmoſt.

He was not so well Read, as the Dr. in that Maxim, which this Author charges upon the *Court-Divines of France*, p. 29. viz. *That an Action in it self Morally Ill, becomes Good, if the Intention be to serve the King, or Extirpate Heresie.*

It is strange indeed, Sir, that this past the *Imprimatur* without some farther Explanation: Because it Opens the Crying Objection, which the *Jacobites* have against Us, even in their own Words, viz. That we Dispense with the Fifth Command (which none Deny to be *Moral*) to serve K. William, and Extirpate what we call Heresie. For all People upon the Earth, do, even from the Light of Nature, think it an *Immoral* and most Wicked thing for *Children to Rise against their Parents.* And have we any other Excuse for it (say the *Jacobites*) except to Support K. William, and what we call The *Protestant Religion*? And does not this make *That Action, which is in it self Morally Ill, become Good*? They Ask us whether *Disobedience to Parents, Abstracted from such Circumstances as the Present Case, be not in it self Morally Ill*? And whether the Present Circumstances do not make it *become Good*? And then, whether this be not, in Terms, that Wicked *Casualistical Doctrine*, Charged upon the *French Court Divines*, to Patronize the very *Worsh of Albions*, as this Author Speaks, *Ibid.* Page. 29.

The *Jacobites* think it is not more Observable, which is Related of K. Charles I.'s taking Notice of the Propriety of the 27. *Mart.* the Lesson for the 30. *Jan.* to his then Circumstances, Than that the 13. *Mark.* which Foretells *Childrens Rising up against their Parents*, should be the Lesson for the 13. *Feb.* on which Day K. James's Children took Possession of his Crown. In that Year (1688.) it prov'd to be *Ast-Weednesday*, when the *Curses* were Read against *Disobedient Children*, against him that *Smite his Neighbour Secretly*, that *Remove his Neighbours Land-Mark*, that *Misleadeth Foolish People with Fair Pretences*, and *maketh the Blind to go out of his Way*, against all that are *Slandrous*, and *Unmerciful*. Upon the same Day (viz. 13. *Feb.* 91.) *Glen-Coe*, and his *Clan* were Massacred. This was Observed before: But as to the Present Argument, the *Jacobites* make

make this Use of it, as an Objection against us, that if all these *Immoral Actions*, which are *Cursed* from the Mouth of God, can be so Sanctify'd by their being intended for the Preservation of the *Protestant Religion*, as that our *English Court Divines* should utter *K. W. and Q. M.* without any Stop or Stay, directly from the *Banqueting-House*, (after taking Possession of their *Fathers Crown*, *Removing Land-Marks*, *Standering*, *Smiling Secretly*, &c.) to the Chappel at *White-Hall*, and there Read over before them, all these *Actions* they had done, without thinking that any of the *Curses* belong'd to them, or to themselves for so Officiating, and Concurring therein: If this Change of *Evil* to *Good*, can be wrought (say the *Jacobites*) by the Intention of *English Court Divines*; What Grounds have they to Quarrel with the *French Court*, or *Court of Rome Divines*, with those of *Mahomet*, or the *Inquisition*, of *Corban*, or the *Covenant*?

Among all whom, the *Jacobites* say, that Lord *Shaftsbury*, and the *Re-publican Cabal*, could not find a *Cassius* so well fitted as the forefald Dr. B——, whom they chose to State the Case to *K. Charles II.* for Divorcing his *Queen Katherine*, in order to Defeat the *Succession* of the *D. of Turk*, which the Doctor did Learnedly State, and Resolve in the Affirmative, for the good of the *Protestant Religion*, which Case the *Jacobites* say, they have, and perhaps, in the Dr's own Hand, to produce upon Occasion. But tho' this Resolution, otherwise *Un-natural*, and *Immoral*, was Sanctify'd, by the Intention to serve the King, and Extirpate *Herese*; yet, that King had too much Honor to be thus Serv'd, and Rejected the Proposal with Disdain, and such Thanks as the Doctor Deserv'd, for setting his Hand to so *Honourable* and *Religious* a Project.

Now, after all this, to Cry out upon *K. 7.* for acting so *Un-natural* a part, as this Author words it, p. 25. That is, (say the *Jacobites*) to seek to Dispossess his own Daughter, and her Husband, his *Nephew*, to have no more Compassion for his own *Flesh and Blood*.

Sir, You see how we Expose our selves, by the Indiscretion of our Advocates: and these Reflections on *Grandval* have led us farther into the Briars.



The only Salvo I can find for Us, is in p. 18. Where it is said. That, in the printed Account, there are many things relating to this Conspiracy (of Grandval) omitted, which his Majesty, for some Reasons of State, or perhaps out of a Principle of Inimitable Generosity, has thought fit not to make Publick.

Sir, these are the Things we want, and the Jacobites desire. And I beseech you do not spare them, for you see they do not spare us. Tell out the whole Truth, conceal Nothing, out of Modesty, that may Convince, or else Confound them; for they are Confident, That all this is meer Vapor and Brag; and that we have no more to say against them, than we have said already, and which they have Confuted, every word of it, as they pretend.

Our Chief Dependence is now upon your Pen: Therefore your SILENCE will CONFIRM these Jacobites, and make them Insult; will Stagger many, who are Well-inclin'd towards Us, and give up our Cause for this Generation, and perhaps, for Ever. So, expecting your Answer,

I Kiss your Hands.

## Advertisement.

**P**AGE 68, the last Paragr. it is said by the Jacobite [I cannot Imagine why the Parliament does not take Notice] viz. of Gilbert's Pastoral, and other Pamphlets, setting up the Title of Conquest.

This is therefore, to let the Reader know, that that part of this Discourse was Printed last Summer. But the strange Difficultys of the Press have Delay'd it so long, that some things grow Stale, and there is Opportunity to add some Later Occurrences, which, if all had been done together, might have been Dispos'd to better Advantage. But Excuses signify nothing. You must take them now as they are.

And the Jacobites say, since they have Guess'd so Right, as to the Fate of that Pastoral, Wrote by the Bitterest Enemy to K. James, on purpose to Overthrow his Title, and Disinheris his Sons That look, say they, like the Prognostication of Zeresh, and the Wise Friends of Haman (Esther. 6. 12.) that



if K. James, and the P. of Wales, are of the Seed of the Stuarts, who ought to Inherit the Crown, before whom thou hast begun to Fall, thou shalt not Prevail against them, but shalt surely Fall before them.

You have Faln more Fatally (s. y the Jacobites) by the Vindication of your self, which you have Published since the Burning of your Pamphlet, than by what you have Suffered in Effigie in Pallace-Yard. For that you have, out of your own Mouth, given your self the Lye, and Overthrown all the Foundations which your self had set up, to support this Change of Government, and Justify the Part you have Acted in it.

The Defence you have made, is by Re-printing your Measures of Submission to the Supream Authority, with a Preface, wherein you Accuse the House of Commons, for Judging you Unjustly, viz. without Reading or Considering that Book which they Condemn'd to be Burn'd, or the Principles Contain'd in it. In which you are so positive as to aver in these Words, viz. I do not think it possible for any, who will give themselves the Trouble to Read them, to Retain any bad Impressions, &c.

Upon this Head, Good Doctor, the Jacobites do mind you, that in this very Tract you have (upon this Occasion) Re-printed, (your Measures of Obedience) you set up the People as the Original of Government, and Consequently their Representatives, as the Competent Judges of the Malt-Administration of their King, with Authority to Depose him, &c. And yet you Accuse them of Unjustice, in your particular, and appeal from their Sentence; which you think sufficient to Fore-fault the King, and Absolve your Oaths of Allegiance, &c.

The Ungedly is Trapped in the Work of his own Psalms 9. Hands: In the same Net which they hid privily, is their 15, 16. own Foot taken.

For the Sin of their Mouth, and for the Words of their Psalms 59. Lips, they shall be taken in their Pride; and why? Their Preaching is of Cursing and Lies.

Yea, their own Tongues shall make them Fall; insomuch Psalms 64. that whoso seeth them, shall Laugh them to Scorn.

And all Men that see it, shall say, this hath GOD done; for they shall perceive that it is His Work.

All this, Doctor, they Apply to you, likewise, as to the Birth of the P. of Wales, which, at the Close of your Measures of Obedience, you call a Base Imposture; and yet they all know, that you your self often Pray'd Publickly for the P. of Wales, by Name, in the Chappel of her Royal Highness at the Hague, after all the Reports which you, and others spread abroad of that Imposture.

And since you could thus Banter God Almighty to His Face, they think it not strange, that you should Revile what your self now acknowledge to be the Original of Government, and only Foundation of the Present Establishment. Being Beaten by Jack Catch from your Title of Conquest.

Tho' the Jacobites d.d neither Need, nor Desire his Help, to Overthrow your pretty Distinction of Conquering the King, but not the Kingdom, which you Repeat, and Insist upon in your Vindictory Preface: And would Perswade all your Clergy and their Flocks, to Pawn their Souls upon it, by taking the Oaths upon that Foundation: Which is the Theam in your Pastoral Letter. And to which the Jacobites Reply briefly thus,

That if Conquering a King, gives the Conqueror a Right to that Authority which the King had, then, by Conquering the King, he Gains a Right to be King of the Conquer'd King's Kingdom. And it has been thus understood in all Historys, and Conquests that we Read of.

And this is Really a Conquering of the Kingdom, by Conquering of the King, who is the Head, and therefore Implies the Conquest of the Body.

But, on the other Hand, if the Conquest of a King, gives the Conqueror no Right to Succeed in his Authority: Then, no Argument can be Drawn from the Conquest of a King, for Transferring our Allegiance to the Conqueror. Which is the only Use the Doctor intends by this Distinction in his Pastoral Letter, for the Conquest of the King, cannot otherwise be any Reason, for taking an Oath of Allegiance to the Conqueror.

But I will not Detain you any longer, with the Jacobites Argument upon this Point, they have Vindicated it in Print, to which you may have Recourse.

Have Patience with me, only to tell one Circumstance, which I forgot, of what the Jacobites Urge, in the Case of my Lord

Lord Preston, set down, p. 101, 102. And that is, That when his Lordship Refus'd to be an Evidence, to save his Estate, the 'bovesaid Reis-Efendi, insulting over him, in Discourse with a Noble Person, who well Remembers it, said, we will see how finely my Lord Preston can Starve!

Which Sweet and Christian Temper, the Jacobites say, he Learn'd, at least Improv'd, under the Pastoral Care of the Religious Musti, who had so well Instructed Unshinking Napleton, but met Here with an Apter and more Discerning Schollar: Who, like himself, tho' not so Early, Renounc'd the Doctrins of the Cross, for the sake of that Religion, which is Propagated by the Sword. And, as True Renegades, shew Zeal, for Joy of their Conversion.

These (the Jacobites say) are Prodiges, and Portend Ruin and Revolution, like Earth-Quakes.

Concerning which, I beg leave to add a Word to what I have said before, upon Occasion of a Fresh Lamentable Instance; which is, that Astonishing Earth-Quake, which happned the 11th. JANUARY 95. in Malta, and in Sicily, in the last of which, as our Gazette tells us, about 150000 Souls Perished, and 37 Cities and Towns Destroyed, some of them to that Degree, as not to have a House left standing, as in Catania, the seat of the University, in which alone near 20000 Persons Perish'd; and the Famous City of Syracuse, greatly Renown'd in Ancient History, has subsisted above Two Thousand Years, to Perish in this Earth-Quake; and the Hideous Bellowings of Mount Aetna, which, our last News said, did then continue, Terrify'd those who are left Alive, to that Degree, as to Force them to Quit their Houses, and Fly from a new Eruption. This was Terrible!

But the strange Giddiness which, as I told, Accompany'd our Earth-Quake in England, has something in it, tho' not so Visibly Dreadful, yet, perhaps more Extraordinary and Remarkable than that in Sicily; which the Jacob. think does point to the present Epidemical Disease of England: They have a Proverb in Italy, viz. He that Cheats me Once, it is his Fault; But if he Cheat me Twice, it is my Fault. Was it ever heard (say the Jacobites) that a Nation should be Twice Cheated, in the same Age, and mostly by the same Persons, and upon the same Pretences, to Rise up against their King, and Cut one anothers Throats; and after being Penitent, and keeping an Anniversary Humiliation for the Murder of the Father, and Damning all those

those Rebellious Principles, and Specious Pretences, for taking Arms against their King; That they should now take up the same Pretences, against the Son, Depose him, and Murder another as fresh, as if they had never Bled before, for Pursuing the same Wicked Principles! And that they can not, or will not, yet see this; but Persist in it Obstinately, and Desperately against a Power, which they Confess too Strong for them, such is growing Stronger, and they Weaker every Campaign, and which Courts them to Peace, upon just and Honourable Terms, is such an Infatuation (say the Jacobites) as we were very properly minded of, by the Turn of our Brain, in the Late Earth-Quake.

I will not Enter upon the Dispute of Natural Causes: There are such for Wars, for Pestilence, for Inundations: Some Assign them for the Deluge, and the Final Judgment by Fire; But yet this hinders them not to be Judgments, nor us to take Notice of them as such; and therefore I hope it will not be thought Superstition to Pray, that if GOD be Visiting the Islands, Great Britain, and Ireland, may not follow the Fate of Jamaica, Malta, and Sicily: But that, by our timely Repenitance, we may Avert the just Judgments of GOD, which seem Ready at the Door, and of which we have had such Premonitions, as will Render us Inexcusable, if we take not Warning, but Persist still in our Wickedness. Which GOD, of His Mercy, forbid, And Grant us Peace, with Truth, for CHRIST JESUS Sake. Amen.

### THE PRINCIPAL ERRATA.

PAGE. 3. Line. 15. For is, Read are. p. 33. l. 18. r. should not. p. 34. l. 32. r. But woe to. p. 41. l. 30. r. a short turn. p. 46. l. 31. r. Retort. p. 47. l. 8. r. Ferine. p. 62. l. 5. f. into. r. in to. l. 22. f. Test. r. Taster. l. 27. f. Angles. r. Angels. p. 67. last line. r. the Good Woman have leave. p. 82. l. 23. del. the. p. 94. l. 13. r. Seer. p. 87. l. 8. r. and says, he did. p. 90. f. lost. r. Cost. p. 104. l. 4. r. Foraigners. p. 109. l. 14. r. Avenues. p. 110. antepenult. r. to have.

I should have put among the Errata, some few Repetitions I found upon Reading this over, at its Finishing, which were Occasioned by the long Delay of this; and adding some later Occurrences as they happen'd, which were Occasionally sent to the Press, without Reading or Remembring what was Wrote before.